

THE CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

God and War

WHERE IS GOD WHILE WAR RAGES? Emperor William assures his soldiers that God is with the German arms and armies and will give victory to the fatherland.

But victory for the Germans with God's help means that God is party to the unspeakable slaughter of their enemies—a notion of God which we who have once seen the face of Christ can no longer entertain. We cannot think that the divine Father is party to the widowing of Belgian womanhood and the orphaning of the children of France.

Neither can we think that God is on the side of Belgian steel and French fortress and British dreadnought against the Germans. The whole thought of a tribal God, a partizan God, is Hebraic and pagan, not Christian. God is not found in the clash of steel and the rush of armies and the bombarding of cities. God hates all that, just like right-reasoning men hate it. He loves his children. He plans life for them, not death; prosperity, not distress. He is not the cause of the tears and groans and sorrows of any people. It is his eternal passion to wipe away all tears from their eyes and to abolish pain and death.

War is sin. Like other sins it may be due either to a lack of higher ideals or to a lapse from higher ideals. Primitive war, ancient war, medieval war was largely due to a lack of higher ideals. But this war is admittedly a moral lapse. Every war from this time forward must be regarded as a moral lapse, a distinct fall of man from God's garden of civilization.

* * *

Where, then, is God that he should allow whole nations to lapse from the hard-won goal of social idealism back into barbarism?

Some say this failure of civilization is a token that there is no God at all. Civilization, progress, they say, is an illusion, and God is a delusion. The banks of the River Meuse are said to have overflowed with the bodies of dead and wounded Germans that fell into the stream.

Where, then, is your God of love?

The art treasures at Louvain were demolished by the German investment.

Where, then, is your God of beauty?

The solemn pledges of the Kaiser to preserve Belgian neutrality were torn into bits of meaningless paper and the whole of the brave little land is overrun with aliens.

Where, then, is your God of truth and honor?

These questions of the atheist and the cynic are not easy questions for faith. But they are not new questions for faith. They bring to us the old, old problems of sin and suffering, in the midst of which our every day life is lived—problems that call faith into existence. If it were not for problems like these there would be no faith, no need for faith; we would be walking by sight.

Faith can find God even while war rages. It finds him not in the tumult and shouting, not in the fierce and selfish passions of men—not in the earthquake or

wind or fire, but in the still, small voice and the still, small, but mighty forces that work against war and that even use such a war as this to bring about a higher and securer peace for mankind.

* * *

It may fall out that this war is the cure of war. This is the first war that has been subjected to the criticism of a contemporary conscience against war. The Peace ideal has established itself in the souls of civilized men during the past fifty years. Dreams of international arbitration have begun to come down from the clouds. Ideals like these are bound to become more vivid, more commanding, not less so. The euphemisms of war are passing. It sounds like irony to speak of the "glory" of war. Its "romance" has lost much of its glamour. War is butchery, war is murder, war is hell.

Here is where God is—in those ideals that are interfusing human thinking, in the protest of the laboring classes against shooting down their comrades of the field and factory, in the vivifying of a vast body of public sentiment both in the neutral and the warring nations on behalf of mothers and wives and children of soldiers, and in the conscious taking into account of the effect upon future generations of a policy which sends its finest manhood forth to be killed.

In the humanitarian idealism that has spread far and will spread farther—there you will find God.

* * *

And you will find God in the new distinction that is coming to be consciously made between a national political entity and the people themselves. President Wilson was smiled at when he "declared war" on Huerta but professed friendship for the Mexican people. Yet that is precisely the distinction that obtains in the expressions of British and even French sentiment toward Germany. The German government with its arrogance, its selfish ambition, its lust for more space and more power, and its appeal to the saber to carry out its greedy purposes—this is one entity; and the German people from whom Goethe and Wagner and Kant and Eucken sprang, and of which every peasant and laborer is a part, this is another entity. The social entity, the human entity, is differentiating itself from the political entity and is coming to the front as the only entity that has any real rights. Human well-being is displacing the rights of autocrats and it is God that is bringing it to pass.

In the democratic processes that are reconstructing human society on the basis of social well-being and which are operating to fling every monarchical survival into the scrap heap—there you will find God.

God is not absent from the battlefield, for the Red Cross is there, and self sacrifice is there and patriotism is there, and where these are God is.

But God's greatest work is in the background of the battle, in the contrite hearts that intercede for a proud and sinning humanity, and lend themselves as redemptive carriers of his grace and peace to the world.

Getting Home From Europe

BY CLAUDIUS B. SPENCER.

Dr. Spencer is recognized by his fellowcraftsmen as not only one of the most companionable personalities, but one of the most skillful and graphic writing-men in the fraternity of religious editors. When we read in his paper—*The Christian Advocate*—that he had been in the war zone at the time of the outbreak, we knew that there would be a story to tell upon his arrival home. And sure enough, it came last week. It gives such a human interpretation of the hardships and embarrassment experienced by Americans abroad this summer that *The Christian Century* takes special satisfaction in giving the story to its readers.—THE EDITOR.

TENS of thousands of American tourists will for many a day to come have thrillers to tell of their experiences in Europe from that fateful Saturday, August 1, until the moment they actually put their feet on American soil. Those that befell me are only those common to the rest, and there are about seventy thousand of them. More than one hundred thousand tons of personal belongings, trunks, hand bags and suit cases are stacked up somewhere in European towns, and attached to every piece of luggage is not only a tag, but a tale. Whether the luggage is ever seen again or not, the story will remain perennial.

I had come up out of Spain and when I got to Geneva I had abandoned sight-seeing altogether to hide away in a pension buried in roses and poppies, arbors, and an almost suffocation of rare flowers, to try and think my way up and out of the middle ages in which I had immersed myself beyond the Pyrenees. Saturday, August 1, came, and with it consternation. Austria had declared war. Russia was mobilizing. Telegrams announced that Germany had ordered the mobilizing of her vast army reserves beginning the next morning at 6 o'clock. Switzerland ordered the mobilization of her reserves, also to be completed within twenty-four hours.

A RUN ON THE BANKS.

There was an instantaneous disappearance of money. The banks closed. The government banks underwent a run, long lines reaching the streets. The government banks doled a few francs to depositors; but on securities, foreign money, travelers' checks, not one centime. There was the sensation of universal paralysis. And you better believe it was wise to get to Zurich and Constance by the first train. I had bought my ticket over in London, and a little silver jingled in my pocket, and with a luncheon from the pension I boarded the express for German Switzerland.

II.

Everywhere there was suspense, everywhere haste. The sabers of the soldiers rattled on the slats of the third class cars; crowds gathered at every station, handkerchiefs fluttered from mothers, wives, sweethearts, and were used for other purposes than to wave farewells. A German-born tourist, who had landed on his honeymoon from America just the Thursday before, had been caught in the German net, and was on his way to his regiment in Bavaria. Everything was crowded, stern, silent. The train was intermittent. Every man had his story, every soldier his kit, every person his poorly disguised fears. It was a long, solemn, depressing day.

At ten that Sunday night, I landed in Constance. The ancient city on the Lake of the Four Cantons is part in Switzerland, part in Germany. I had to run the gauntlet of the German frontier, as I shall

not forget. The Hotel Insel, the Island Hotel, is a most picturesque spot in the silver lake, and looking on the Alps of Saint Gall. The hotel is an ancient Dominican monastery, spotless cloisters, decorated with huge historic frescoes fitting the great panels, the dining hall the scene of the trial of John Huss, ere he was burned at the stake. The delegates to the Peace Conference were already ready for the formal opening the next morning. I unpacked, and went to bed.

THE LAST TRAIN OUT.

I came down early to breakfast, only to get the whisper that Germany had declared war; that the last train out of that section would leave in a few minutes; that the Emperor would guarantee safe conduct along the whole frontier as far as Cologne. I heard that two of our company had just been arrested and were in prison for using a kodak. The baggage was already partly on the bus. It didn't take long to jam my belongings into my bags and get them in the pile.

All day and far into the night the train swept intermittently down the German frontier through the Black Forest out into Karlsruhe and the Rhine Valley. Everywhere the final mobilization of the reserves, everywhere soldiers, everywhere the Hohenzollern helmets and sabers, everywhere the horses in the box-cars and yards, everywhere measured haste, thoroughness and the feverish uncertainty; fresh news every moment, France declaring war, the German troops marching on Belgium, England on the brink of war, Russia swarming toward Austria, rumor treading on the heels of rumor, and everywhere, everywhere the troops piling into the cars, the men having faces of steel; the Rhine cities flags flying, children cheering, women weeping, tourists in panic, jamming into the already crowded cars, dragging women through the car windows, any way, any shape, to board that train. That, in general terms, was the story of the day.

III.

Reaching Constance Sunday night, I did not have a pfennig in German money—not one cent. During Sunday night, in the common disaster, all the delegates had held a hasty meeting and emptied into a common pot all their gold. Bishop Hendrix, Bishop Wilson and President Tipple set the example. In consequence, in the dim dawn, Dr. Frederick Lynch thrust in my hand a ticket to Cologne and three half marks (less than fifty cents) with which to get to London. I am in a greater debt to Bishop Hendrix than I can ever pay, for help on the way that day of suspense and its gloomy night, trying to get across the German frontier. For this was the final train, and no one would want to remain on German soil until this awful war is over. Like hundreds of men, I stood up half way from Switzerland to the Netherlands. Women first. The three half marks in that crowd that stamped

for the fruit counters did not last forever.

There will always abide the memory of the troops in motion on the horizon, their bayonets glistening in the sun, their steadiness, their magnificent physique, strong, intellectual faces, thousands of them college men who will shoot to hit, and every eye having the gleam of worship of the fatherland; there will always abide the memory of the sentries at every bridge and tunnel and culvert; the memory of the cities of the Rhine pouring out their battalions, their crowds of weeping women, their flags flying from the windows, the searchlights in the church steeples of Cologne, the sheen of the brilliant yellow light on the mass of Hohenzollern helmets in the stations—surely Lohengrin and the Norms had come to the German land and each had death in his saber and bayonet to wall about that German land.

A FRIEND IN NEED.

There was no sleep that night. There was uncertainty, massing on railroad platforms, repeated examination of luggage, tearing up of baedekers, a hundred inconveniences—some call them insults—and finally an electric tram from Cleve (seat of the Lohengrin legend) to the frontier and its disturbance and a walk and a hack to Nijmegen in the Netherlands, where a gentleman, Mr. Edgar T. Woodhead, Elmfield House, Bath Street, Huddersfield, generously advanced me, a stranger with no security that was good for any thing, enough to buy my ticket to Vlissingen, across the Channel to Folkestone and to the Victoria Station, London. It was a favor which I can never repay in material things. I pass over those days. What of suffering or suspense there was in common to thousands and may be dropped into oblivion.

IV.

I am sailing steerage to New York. A young fellow has just told me he is not anxious to climb up the stacks of berths in the fore-castle of his berth, for a rat has just jumped out of his. Some ladies have just remarked on the rats and mice that have run over their berths. I now understand how the Bubonic plague and cholera are spread. There is a black, tangled, dark labyrinth of cables, pipes, machinery, braces, hatchets, and oh, that smell—in a choppy ocean at that. Thank fortune it is not undignified to—I will not write the word; many a gentle dame has shown it. The sound would indicate that a lot of folks have lost their last friend.

The captain has opened the rear part of the promenade deck, the after music room, a woman's rest room, the upholstered smoking room to the "steerage" throng and really until bed time it is now not uncomfortable. No one complains. I was due back on the Imperator—the best that floats. I am happy at these courtesies of the captain, and until midnight forget the fo'castle. In fact, I am sleeping on the deck under the
(Continued on page 19.)

An Open Questionnaire on the Recent Action of California's Convention

In Which Every Reader of The Christian Century is Invited to Participate. Second Installment.

FIRST CHURCH of Berkeley, Cal., was excommunicated from the state missionary convention of Northern California in July for receiving into its membership unimmersed Christian people who brought credentials from various Protestant evangelical churches such as Presbyterian, Methodist and the rest.

This is the first time in the entire history of the Disciples of Christ that a church—a congregation of Christian believers—has been formally excommunicated from the fellowship of other Disciples' churches. It raises some of the most fundamental and serious questions which our people have had to face in the past fifty years, perhaps in their entire century of history. I wish with the most dispassionate purpose to secure a consensus of the opinion of our brotherhood, including both laymen and ministers. I have prepared this questionnaire for that purpose, and I will welcome from any reader of The Christian Century a frank expression on the issues involved. In

order that the reader may have clearly before him the material facts of the situation let me state them, concisely, as I understand them:

BERKELEY'S PRACTICE AND POINT OF VIEW.

Berkeley church insists that it is loyal to every fundamental ideal of the Disciples of Christ and that the step in question is nothing at all but a further logical and fraternal application of both the principle of Christian unity and that of loyalty to Jesus Christ.

It affirms that these persons whom it receives into its fellowship are Christians, members of the Church of Christ; that Christ has already received them into his Church, which being so, a church of Christ has no choice save to receive them also. To refuse to receive them, the Berkeley church says, is essentially a sectarian act and a violation both of the will of Christ and the Disciples' principle of Christian unity.

The church holds inviolate the practice

of immersion only, in the administration of baptism to those who come into its membership by primary obedience.

In the dismissal of an unimmersed member the church gives back the letter he brought with him, together with a letter of its own, commending the Christian character of the bearer and stating the fact as to his manner of being received into Berkeley church. The purpose of this is to avoid confusion or embarrassment to other churches of Disciples which might not wish to receive an unimmersed person into their membership.

The Berkeley church and its pastor, H. J. Loken, hold, as I have no reason to doubt, the generally accepted evangelical views of the Bible and the Divinity of Christ and are in all respects faithful to the missionary imperative of our Lord, even to the point of extraordinary generosity. I do not know Mr. Loken personally, but he is described as a preacher of unusual power, and a humble and gracious Christian man.

CHARLES CLAYTON MORRISON

THE QUESTIONS.

1. Do you hold that Berkeley church is doing wrong in receiving these Christian people? If so, please state why.

2. If you disapprove of Berkeley's practice do you consider it a grave and fundamental departure from the essential principles of the Disciples, or is it one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation?

3. What is your opinion as to the action of the California convention in assuming to judge as to the orthodoxy of the church and to excommunicate it from their missionary coöperation? Does the convention's action, in your opinion, con-

stitute a violation of any fundamental principle held dear by the Disciples of Christ and essential to our program for unity? Can you see any difference between ecclesiasticism and what this convention did?

4. If you disapprove of the action of the convention what do you suggest should be done by the brotherhood outside of California to induce the California brethren to remedy their error?

In answering the above questions it is not necessary to re-write the questions. They may be referred to by number. Replies may be as brief as is consistent with clearness. Following are some replies that have already been received:

REV. HOWARD T. CREE.

1. It seems to me the Berkeley church is practicing the principle of autonomy, which has always been granted as the right of each individual congregation.

2. It seems to me my answer to the first question also covers this on the ground of liberty conceded each local congregation.

3. I am of the opinion that the action of the convention in passing upon the orthodoxy of the church and excommunicating the same from its co-operation is unwarranted and violates the very principle of liberty among the Disciples of Christ. It is an ecclesiasticism for which there is no scriptural warrant and cannot but be productive of harm.

4. We are liable perhaps in passing upon the action of this convention to be guilty of the same fundamental error unless we are careful. I know of no law under which this case can be properly handled save the great law of Christian love and charity.

Augusta, Ga.

REV. Z. T. SWEENEY.

1. The Berkeley church is doing wrong, because it is receiving into fellowship persons who have not complied with the conditions imposed by our Lord. [Conditions of what? Certainly not conditions of membership in the Church of Christ, for Dr. Sweeney, like all Disciples, holds, without any reservation, that Methodists, Presbyterians and the rest are members, of the Church of Christ. If they are already members they must have complied with the conditions of becoming members.—The Editor.]

2. It is a grave and fundamental departure from the essential principles of the Disciples of Christ, because it has changed

the constitutional requirements made by our Lord for citizenship in the kingdom of God. It has committed high treason against the King of Kings and Lord of Lords.

3. In my opinion the California convention simply stated a fact which the apostle John also stated, I John 2:19—"They went out from us but they were not of us. For if they had been of us they would no doubt have continued with us."

The California brethren simply stated the fact that the Berkeley brethren had departed from the faith and they had a perfect right to act in harmony with that fact. The California brethren were acting in the capacity of voluntary workers for Christ having the right to prescribe the conditions upon which others could unite in Christian work with them.

I can see a world of difference between their action and ecclesiasticism.

4. I would suggest that it would be ecclesiasticism for any body outside of California to attempt to interfere with the acts of the California convention.

New York City.

REV. A. B. JONES.

Replying to your questions in the numerical order in which they are stated, I will say:

1. I do not.

2. I think this is a matter that each congregation should determine for itself.

3. I think the California convention did radically wrong in this act.

In my opinion the action of the convention is a violation of the principles held by the Disciples of Christ. I can see no difference between ecclesiasticism and what this convention did.

I think that all our other conventions should pursue the opposite course and leave

the California brethren to repent at their leisure and change their policy.

Liberty, Mo.

REV. HENRY PEARCE ATKINS.

1. No.

2. I do not disapprove.

3. Altogether unwarranted. It does. I cannot.

4. From among the number who express their disapproval of the action of the convention select a committee of three who shall draft a letter to those churches whose representatives voted with the majority, urging them in fraternal spirit, for reasons set forth, to reconsider their action at their next convention. Call upon a hundred well known brethren to lend their names to this letter. A goodly array of names should be secured if the issue is confined to the action of the convention without reference to the position taken by the Berkeley church.

Birmingham, Ala.

MR. S. E. CARRELL.

I prefer to state my views in general, rather than in response to your questions.

I can see that this question as to the basis of church membership, as it relates to the acceptance of those coming from other churches, is one that sooner or later the Disciples must face. Whether the time has already come, is largely a matter of local conditions.

Generally speaking, I think the raising or not raising of the question is one of expediency merely, whether the proximate gain is sufficient to justify the inevitable losses from divisions of views. Every church must answer that question for itself. Personally, I doubt the wisdom of such action

by individual churches, so long as the body of Disciples is obviously unready to commit itself to this advanced view.

Viewing it from the standpoint of principle, I think there can hardly be doubt that ultimately the Disciples must abandon the contention that only those baptized in the way they regard as most scriptural, are Christians. That smacks of dogmatism so repulsive to modern thought and reason that its eventual modification seems inevitable.

The term "close immersion" used by Brother Loken fits the case admirably, and the attack upon it by the Christian Evangelist in no wise weakens its force. Our Baptist friends take the same view of their method of communion as Disciples do of their form of baptism; and they have the same right to that view. But Disciples smile at "close" communion, if by that the idea is conveyed that those outside that church body are unworthy the fellowship of communion as Christians.

To be entirely frank, I do not have a great deal of patience with the discussion of this whole question, as I regard it as of minor importance compared with the great duty and opportunity of the Disciples, in the doing of things as to which nobody can raise question or belittle the issue. I think fifty years from now, the church will view all this turmoil much as it now does the ancient controversy as to the number of angels—or was it demons—that could dance on the point of a needle.

Iowa City, Ia.

MR. B. R. HIERONYMOUS.

1. No.
2. —
3. I believe the convention made a mistake.
4. The advisability of receiving unimmersed members of other churches should, I think, be considered in our religious papers by a number of our careful leaders, and also discussed in the congress of Disciples. Charity and patience with this question may work wonders. Remember that with the Lord a thousand years is as a day.

Springfield, Ill.

DR. HUGH G. WELPTON.

Recognizing the pure democracy of our movement it is more than inconsistent with our principles to exercise an ecclesiastical authority over the local church at Berkeley. I am sure there will be a day of reckoning, and when the question of fellowshiping other Christians now in the denominations around us is passed upon it will be by each individual church and without interference from any outside source whatsoever.

Des Moines, Ia.

REV. C. J. TANNAR.

I uphold the California convention in its recent action concerning the Berkeley church. To my mind this particular church and its pastor, Mr. Loken, have precipitated this action and have no one to blame for it except themselves.

I trust peace and harmony may soon come out of this unfortunate condition.

Central Church, Detroit.

MR. S. J. CLARKE.

1. Yes. If it is a part of the restoration movement as inaugurated by Campbell and others it should abide by the principles and practices as set forth by the fathers of the movement. That it is a radical departure from such principles and practices is unquestioned. By its action the Berkeley church has said that it did not agree with the fathers and has thus cut itself off from the fellowship of those in the movement to restore the church to apostolic practices.

2. I disapprove of Berkeley's practice and "consider it a grave and fundamental departure from the essential principles of the Disciples." In no sense can it be said to be "one of those things that lie naturally within the field of Christian liberty conceded by the genius of our movement to belong to the local congregation." After the most careful study of the early church Campbell and his associates agreed that

those who would become a part of the Lord's body—his church—should believe, repent, confess and be immersed, that Christian baptism was not sprinkling or pouring water on a person, but was the immersion of a penitent believer in water into the name of the Father, Son and Holy Spirit. They asked all who agreed with them to so express themselves and covenant with them in proclaiming those conclusions to the world, that they, the disciples of Christ, might all be one. When a local congregation refuses to abide by these principles and adopts a practice contrary to it, that congregation cuts itself off from all fellowship in the movement. Thus the Berkeley congregation cut itself off from the movement in "its radical departure from the principles" stated.

3. The California convention acted within its rights in refusing fellowship with a congregation departing from the faith. They did not excommunicate, but the Berkeley congregation cut itself off. No "fundamental principles held dear by the Disciples of Christ and essential to our program for unity" were violated. The convention only reaffirmed our position as advocated for one hundred years as the only method by which Christian union can ever be brought about—the return to apostolic practice. There is a vast difference between ecclesiasticism, as the term is commonly used, and what the convention did. The convention claimed no power as a church in the making and enforcement of laws, but did claim the right as part of a great religious movement to virtually say to the Berkeley congregation: "You are not one of us, and have cut yourself off by advocating doctrines at variance with the movement for the union of all God's people through the method of a return to apostolic practices."

4. I approve of the action of the convention.

Chicago.

MR. W. L. HEDGES.

1. No.
2. It is certainly one of those things that come within the scope of Christian liberty, as well as the very spirit of our movement. We can not escape the logical result. Why cannot each local congregation settle this themselves?
3. It was a grave mistake. Yes, it is a violation of the fundamental principle always held very dear by the Disciples of Christ, and antagonistic to our plea for the unity of all God's children. It is ecclesiasticism.
4. Ignore it. Be patient and exercise the greatest charity towards our California brethren, trusting to time and the evolution of progress to correct this reactionary movement of the California convention.

Warrensburg, Mo.

PROF. F. E. LUMLEY.

I am frank to say that I have never been able to harmonize our use of the terms "Christian," "brother," etc., as applied to members of other churches with our custom of debarring them from thorough-going Christian fellowship. Nor have I ever found anyone who could harmonize these practices. Therefore, I naturally stand on the side of the larger liberty. I cannot see that any church is doing wrong in doing what it sincerely believes is the will of Christ. I think the action of the convention was as savage an ecclesiastical thrust as has ever occurred in any denomination.

On the contrary, I have heard that the Berkeley church made, itself obnoxious by insisting that other churches follow their precedent. If this be true then it may have been entitled to some sort of retaliation. But I deplore this situation chiefly because it has created inharmonious; it is out of step for the time being; it is—to use a common expression—a breaking of the rules of the game when everything pointed to the development of a more liberal spirit in the very near future. We are growing more tolerant every day. This thing is bound to come—and soon. Therefore, why tear a state convention into factions? And yet some must lead and possibly this step is more strategic that it seems to me. My position, in a word, is this: It was not Chris-

tian disloyalty for Berkeley to do as it did, but rather a social blunder. I do not consider it good social policy—so far as our people are concerned.

College of Missions, Indianapolis.

REV. WALTER M. WHITE.

It is my understanding, Brother Morrison, that the action of the Santa Cruz convention was not based upon the practice of the Berkeley church in receiving into its fellowship unbaptized persons, but because of the persistent effort of the minister of the church, cordially sustained by the congregation, to propagate their peculiar teachings amongst the churches of "the brotherhood" throughout the state to such an extent as to disturb the peace and harmony of the same. This is my impression gained from the statements of those who are on the field and are thoroughly familiar with the whole situation. If this is true, your questionnaire will tend to further confuse matters than straighten them out. If you have not already done so look into it a little more thoroughly.

However, permit me to state frankly that it is my judgment that the most unwise action ever taken by any assembly amongst us, local or general, in our history, was the action of the Santa Cruz convention with reference to the Berkeley delegates. I likewise doubt seriously the wisdom of giving the matter too great prominence in our religious press.

I am quite sure that agitation will not be productive of conversion but, on the other hand I am fearful that it will widen the breach that needs sorely to be closed.

Brother Morrison, we need in this hour a Moses, to lead us together, not apart. Unless he is forthcoming I am exceedingly fearful of the future.

I am fearful that we, like our poor brethren of Europe, are caring more for conquest than for peace and the ultimate triumph of our God's purposes for his children.

Cedar Rapids, Iowa.

MR. HORACE G. MURPHY.

In order to make an intelligent reply to your third and fourth questions, I should have the record of the California convention, showing officially the exact ground upon which the action was taken with reference to the Berkeley church. That you do not give.

1. Were the brethren at Berkeley a congregation of Disciples, they would, in my opinion, be doing wrong in attempting to receive unimmersed people to membership in the Church of Christ. However, I take it that, while it may not have dawned upon those brethren, they are not a congregation of Disciples at all. The doctrines they promulgate seem identical with those of our Christian Connection brethren.

2. If the Berkeley church could be considered as belonging to the brotherhood known as Disciples, their practice of receiving unimmersed people as members would certainly be "a grave and fundamental departure from the essential principles of the Disciples." No congregation assuming to act strictly in accord with the scriptural commands respecting church polity is free to assume that, in disregarding so clear a command as that of baptism, they are acting "naturally within the field of Christian liberty, conceded by the genius of our movement to belong to the local congregation." Our authority, in essentials, comes alone from the Holy Scriptures, and not from any local congregation.

In your introduction, giving the position of the Berkeley church, you say, "It affirms that these persons (unimmersed members) whom it receives into its fellowship, are Christians, members of the Church of Christ; that Christ has already taken them into His church, which being so, a Church of Christ has no choice, save to receive them also." Such a position certainly does great violence to the "genius of our movement." We have never conceded the sectarian dogma that the local church may legislate in opposition to the Lord's plan of admitting members into the body of Christ. "Where the scriptures speak, we speak; where the

scriptures are silent, we are silent."

You say the Berkeley brethren claim to hold "inviolable the practice of immersion only, in the administration of baptism to those who come into its membership by primary obedience." I fear these brethren have used too strong a term. If they really hold the principle of immersion "inviolable," they should not adopt a policy which tramples it under foot. If the right of the church to violate the scriptural plan be once admitted, where is the stopping place? Under Berkeley policy, a man may stand out in open rebellion against immersion, and, desiring membership with the Disciples, may first take membership with the Friends, where water baptism in any form is absolutely rejected, and then come across with his letter and be received, as a matter of right, to full membership as a Disciple of Christ. In case a sufficient number should do this, the local congregation may finally adopt a policy rejecting immersion, or water baptism of any kind, absolutely, thus substituting the will of the members of the Friends denomination in lieu of the will of God. Would such be in harmony with "the genius of our movement?" I commend the Berkeley brethren to a more careful study of the meaning of the word "inviolable."

3. I do not understand that the California convention assumed to judge the orthodoxy of the Berkeley brethren, or to excommunicate them from missionary co-operation. Maybe they have, but you have furnished no record, showing it. However, I can not see why our Christian Connection brethren, and others, may not be permitted to contribute to our missionary enterprises, provided, only, that they do not attempt to exercise any ecclesiastical rights or authority. The management of our missionary enterprises, should, as a matter of business policy, be confined to those who are in substantial agreement as to the imperative authority of our Lord, wherever He has spoken.

4. I do not believe that the brethren elsewhere will be able to render any service to our California brethren in this matter.

Muncie, Ind.

MR. ABNER G. WEBB.

1. No, I do not.

2. It is a departure from the practice, but in my opinion a wise one.

3. This action seems entirely unwarranted and we ought to all pause and consider. It does not seem to me that actions of this kind ever result in any advantage to those who prevail. In fact my observation has led me to think it is about the most fatal thing that can be done by the prevailing party.

4. Probably nothing can be done further than protest. Apparently matters such as this have been so long immediately in front of us that this is about all we can see.

I would suggest that calm and deliberate consideration be given to larger plans and these discussions will melt away when the view of larger things comes to us.

Cleveland, Ohio.

REV. ROBT. E. HENRY.

1. I do not hold that Berkeley church is doing wrong in receiving those Christians in question. I do not think the practice will solve the problem of Christian Union, or that there is a crying need for the practice.

2. I consider the practice of Berkeley church a matter purely for the local congregation to determine.

3. I think the brethren constituting the Northern California Convention were absolutely wrong in excluding the representatives from Berkeley church. It is contrary to every principle of liberty held dear by the Disciples of Christ. I cannot see any difference between their action and the strictest sect of the Pharisees. Some folks take especial delight in manieuring their brethren's theology.

4. I think that the very principle of liberty that the California brethren so grossly forgot, forbids any other convention or body of Disciples from taking action against them or in favor of the Berkeley church. I gladly

welcome this questionnaire and any other means of ascertaining what individual brethren think of the action, but I would have it remain individual.

Havana, Ill.

PRES. H. O. PRITCHARD.

1. I do not agree with the practice of the Berkeley Church in receiving unimmersed people into the membership. I do not believe it will solve the question of Christian union, but rather will it cause division and discord as it has done in California.

2. I believe that the action which the Berkeley church took lies wholly within the field of the local congregation and that it has the liberty to take whatever action it may choose to take as a local church.

3. For that reason I do not believe that any ecclesiastical body or any delegate convention has any right to pass judgment upon or to excommunicate from its body, representatives of a local church. Our people have ever made the local church the unit of government and for a hundred years stood against excommunication and ecclesiastical courts.

4. I have no suggestion to offer that I think would make matters better. I am profoundly sorry that such contention has arisen among us.

Eureka College.

JUDGE JAMES M. SANDUSKY.

1. I approve the act of the Berkeley church. It consistently receives into its own body, by letter, those whom it recognizes as Christians while members of other religious bodies, and this method is not inconsistent with a uniform practice of immersion in cases of primary obedience.

3. I disapprove the act of the Santa Cruz convention in excommunicating the Berkeley church. The matter in issue belonged to the vast domain where Christian liberty should obtain, and therefore should be left to each individual congregation to determine for itself; as large Christian bodies sincerely entertain different opinions in regard to it, charity would be a paramount virtue in its consideration.

But upon this issue this convention first assumed authority in effect to formulate a doctrinal statement to be binding upon individual Christian churches, and then further assumed authority as a court to apply it in excommunicating Berkeley church. If this act is to be followed, our preachers should cease preaching about Christian unity.

4. The resolution adopted by the Santa Cruz convention, excluding the Berkeley church delegates, determined for that convention its own personnel, but it is not binding upon any person or church anywhere, not even upon the next state convention of California.

The issue seems to be one to be met in the forum of open debate where it is to be hoped that nothing that is narrow shall finally prevail.

Liberty, Mo.

REV. PERRY J. RICE.

1. I do not hold that the Berkeley church is doing wrong in receiving these Christian people. I am not sure that the practice is expedient at the present time. It is my judgment that our churches should not be in a hurry to introduce this innovation. There is much to be said on the question which, it seems to me, should be said before many churches can afford to do what the Berkeley church has done if, indeed, they ever can.

2. I have partially answered this question in the above. I may add, however, that I believe the question belongs within the field of Christian liberty, and that it is a question for local congregations to decide.

3. It is my opinion that the action of the California convention is absolutely subversive of the very genius and spirit of our movement. They have inevitably set up an authority outside the local congregation and have used it for the purpose of disestablishing a congregation. I can see no

difference between its action and ecclesiasticism of the most pronounced type.

4. The only course left open to us as Disciples is to express in the most definite and positive way possible, and as often as may be necessary, our disapproval of the convention's action. We may do this by means of letters to individuals having a part in it; by publicity of our disapproval through the church papers and by continuing to have fellowship with the Berkeley church in every way possible. I should doubt the wisdom of any formal action with reference to it on the part of any of our gatherings at any time or place.

El Paso, Tex.

MR. JAMES M. PICKENS.

1. No. On the contrary, I believe that the Berkeley plan offers a wise and consistent solution of one of the greatest difficulties in the way of Christian union. If we recognize members of other churches as Christians, we cannot consistently refuse to receive them into the fellowship of our congregations. I believe staunchly in immersion as the only correct form of baptism, and I should oppose the practice of any other method by our churches. But I do not see how we can refuse to recognize as fellow Christians those who have entered other churches by what we may regard as technically faulty methods and yet whose lives exemplify the principles of Christianity. I have a simple faith that God will not turn away those who make an honest and sincere effort to obey, but whose obedience may not take the precise form that we understand to have been prescribed. A mistake in method is of slight account; the intention to obey is the essential thing. Jesus visited his strongest denunciation upon the Pharisees who were strict in the observance of forms but who utterly missed the spirit of religion.

I know that views similar to the above are held by a number of members of the congregation to which I belong. Wishing to avoid dissension, I seldom express such opinions; but in discussing the subject occasionally with intelligent and thoughtful Disciples among my acquaintance I have been surprised and gratified at the extent to which such views are held.

2. I regard the practice of the Berkeley church as a matter coming within the field of liberty of the local congregation.

3. The action of the California convention, in my opinion, is an unwarranted assumption of authority and a violation of a fundamental principle of the Disciple's movement. It is rank ecclesiasticism. Such a close corporation claiming a monopoly of the true faith should be liable to prosecution under the Sherman anti-trust law.

4. If the Berkeley church sends delegates to the general convention, I should favor their admission and recognition as a matter of course. Such recognition, if accorded would show to the California brethren that the action of their convention is not approved by the brotherhood generally. If we are not prepared to extend such recognition to the Berkeley congregation we might as well withdraw our plea for Christian union. It might be well for the Atlanta convention to pass resolutions defining its idea of congregational and ecclesiastical authority.

Vermont Ave. Church, Washington, D. C.

REV. WM. B. CLEMMER.

I am not in sympathy with the action of the California convention in the matter of the Berkeley church. That, I believe, is a matter that lies within the Christian liberty of each congregation. The creed of the Christian church is ideal as well as scriptural when stated as a fact, but subject to difficulties when pushed in explanation as to what it includes in the premises in our creed of custom. The Christian church as well as the whole Protestant Christian church is in a state of flux, and we need to approach all these vexing question on our knees with great humility and patience.

Rockford, Ill.

(Other replies will be published next week.)



EDITORIAL

BROTHERHOOD MOVEMENT HALTS.

WHAT is to be done with the Brotherhood, the national organization of Disciple men? This is the question with which a meeting of men at Atlanta will be confronted. A crisis has been reached in its affairs. From the date of its origin at New Orleans in 1908 to the present a heavy budget of expenses has been financed mainly by Mr. R. A. Long of Kansas City.

The movement for a distinctly masculine organization has not, apparently, gripped the interest of churchmen deeply enough to elicit sufficient financial support for a national secretary and a central office. Mr. E. E. Elliott, the present secretary, it is understood, will give up his position shortly to accept a managerial position with the Christian Board of Publication in St. Louis. Judge J. N. Haymaker, of Wichita, president of the Brotherhood, will be glad to receive expressions of sentiment from Christian men everywhere concerning the future of this organization.

The problem of men and the Church is not a Disciples' problem alone. The Presbyterian and the Congregational Brotherhoods have recently yielded up their identity to the Adult Bible Class movement. It is possible that the conservative and, in the end, the most fruitful course for Disciple men to pursue is to do likewise.

A WHOLESOME DISCUSSION.

HOW much more wholesome and comfortable, as well as prophetic of ultimate solution, the free, open discussion now running in The Christian Century is than would be the smother-it-for-the-sake-of-peace program urged by some of our esteemed counsellors!

Does not this paper feel better to you, gentle and sensitive reader, with its three full pages of such finely-tempered and frank expressions of opinion as are found in the editor's Questionnaire than if its references to the Berkeley matter were spoken in tones of suppressed awe and portent, and with unctious exhortations about loving one another and letting "time" settle all our differences?

The Disciples love daylight and the open road. We love to talk with one another. We are not afraid of differences of opinion. We are going to find out, at last, that the peculiar delicacy inhering in this perennial question of practicing Christian union is altogether due to its having been so long suppressed. It has been discussed by small groups of us, in confidential whispers; occasionally in our history it has found voice in some academic congress or lectureship—we think now of Rev. J. A. Lord in his unfettered Missouri days, and of the late Rev. J. S. Lamar. Practical but thoughtful laymen whose minds were not corrupted by legalistic theology and who therefore discerned the true spirit and purpose of Jesus more clearly than many of their teachers discerned it, have always wondered, in a helpless sort of way, how it was that a movement for Christian unity could rest upon a sectarian basis.

But this large body of sentiment has never found a popular voice. Fear lest the peace of Zion be disturbed has kept inhibitions upon our hearts. The attitude of Mr. Lamar is approvingly recalled by Dr. J. H. Garrison in a recent article. He quotes Mr. Lamar as saying:

I am not going to take this step [receiving unimmersed Christians into fellowship] until my brethren are ready to take it. I am sure most of them do not yet see it, and I propose to stay with my brethren and hold this view as my personal opinion.

If there had been a newspaper medium through which Mr. Lamar could have secured as thorough a discussion of the question as we are enabled today to have, the Disciples would now be leagues ahead of their present attainment in Christian unity. But our journalism has always been afraid of the

question and closed its columns to any discussion that looked toward thoroughness.

Mr. Lamar's attitude is typical and, in our judgment, with full honor to his memory, far from admirable. If a Christian believes that it is contrary to the will of Christ to practice sectarianism he cannot, in sound conscience, suppress that belief on the specious ground of its being a mere "personal opinion."

Doctor Garrison points out that Mr. Lamar changed his opinion on the step referred to before his death. That observation has an aspect which, perhaps, Doctor Garrison has not thought of. If instead of suppressing his "personal opinion" Mr. Lamar had expressed it, and sought with gentleness and love to put it into practice he would, in all likelihood, have found more and more beauty in it as the years went on and at his death a multitude, if not the whole body, of Disciples would have been standing with him in its advocacy.

We are today under the handicap of Mr. Lamar's silence. It is due the future of this Disciples' movement for Christian unity that we of today speak out the conviction that is in us. The Christian Century has not in many a day found so much satisfaction as in lending itself as a medium for the expression of this long repressed public opinion.

AND NOW IT IS CLOSE COMMUNION!

WHO will keep tab on the innovations appearing these days among Disciples of Christ?—not merely innovations in church methods, but radical innovations, involving and jeopardizing the fundamental principles of their entire movement for Christian unity.

Here are the creeds adopted by the Phillips Bible Institute in Ohio and by the Brite College of the Bible in Texas—an absolute surrender of a basic Disciple principle.

Here is the action of the California convention in excommunicating a church from fellowship in its missionary work—something wholly new.

And now comes an article in a well-known Disciple newspaper—the leading article—featured on the first page—with the author's picture—and referred to by the editor, complementarily, as "unique"—where there is a defense of and plea for close communion. The article is entitled, "A Protected Table" and carries the sub-title, "An Appreciation of Baptist Consistency." The author expresses the hope that his article may "remove prejudice" which, he feels, now exists among Disciples on account of their misconception of the Baptist position. He says:

It is easy to draw a picture of that willful, selfish isolation of Baptists in communion, gathered around a Baptist table from which many admitted Christians are sternly and uncompromisingly debarred. The scene may be viewed from afar with all the commiseration of wounded sympathies and outraged susceptibilities. It is not pleasant thus to be separated—and perhaps it may be painful to Baptists themselves. But what must be the complications of a table where no standard is erected, no particular faith demonstrated and no test required?—where the unbaptized and the unbeliever alike may partake at their own discretion, and where the authority of Christ and the apostolicity of his holy church are imperiled for the sake of sentiment? To a Baptist, a table so spread can have no meaning.

In the light of New Testament teaching, the Lord's table is for the Lord's people—for those who have professed their faith in the act of loyal obedience, in the designated act by which their faith is portrayed, and the answer of the new-born soul is given to the grace of God—in the act of baptism, wherein they put on Christ.

Only the baptized—by which he means, of course, the immersed—have any place at the Lord's table:

The restriction made by Baptists is not caused by anything Baptists are, or have done, but by a failure, either of faith or practice, on the part of other Christians. It is everywhere ad-



mitted that to baptized, penitent believers, saved by the grace of God through faith in Christ Jesus, was committed the ordinance of the Lord's Supper. In the strict attention paid to these qualifications, Baptists are consistent. Their practice has tended to uniformity of faith and order.

Interestingly enough this Disciple minister from Tennessee finds in the reactionary branch of the Disciples of Christ in England the model for us all to pattern after:

Let the "Disciples of Christ" answer whether their brethren in England, who are restricted communionists, are not the more loyal to the word of God in the witness they bear at the Lord's table.

One's instinctive resentment at the hospitality accorded this doctrine in a prominent organ of our people is softened somewhat when one reflects on how consistently logical it is. Close communion and close membership go together.

There is not a single reason nor the shadow of a reason why a congregation that arrogates to itself the right to debar from its membership any whom Christ has received into his Church should not also exercise the right of debarring such from the Communion table.

Sectarianism at the table is no worse than sectarianism at the church door—nor quite so bad.

The Communion is more sacred than the church roll. To admit to the holy of holies those who are denied a place in the outer court is flagrantly inconsistent.

But this comment is an aside. We were talking of innovations, and only wished to enlist others in helping us keep tab on them.

DO THIS, AND ALSO THE OTHER.

THE Jacksonville Times-Union is advocating the erection of a monument to the fidelity of the slaves. It says: "The men of the South went out with confidence, leaving the defenseless ones they loved under the protection of their loyal slaves, and during the four years of strife and over the whole extent of the confederacy not one Negro was unfaithful to his trust. A few, as the federal armies approached, ran away to freedom, but there is no record of one act of violence or one word of insult toward the wives and children of their masters. One who thinks of this wonderful record must see in it reason for pride for both races. Good will is never one-sided. The Negroes could not have shown such unswerving loyalty to those who had oppressed and maltreated them."

Very well. Let the monument be erected. But let them who build it be careful to avoid what we fear is the real implication of their structure, namely that it is to slavery we are indebted for all the good that ever was in the Negro. Let us remember that with all his faults the Negro has shown some admirable qualities and a quite notable development in his fifty years of freedom. It may be too soon to erect a monument to the progress of the freedman, but not till this is done need there be any great eagerness to memorialize his fidelity as a slave.

GETTING USED TO IT.

IT MUST seem ludicrous to our Christian neighbors to observe how seriously we Disciples of Christ take the proposal to practice Christian unity with others who are no less Christians than ourselves!

"What kind of people can you Disciples be," exclaimed a Presbyterian friend, "to be making such a wry face over that California church for nothing more than receiving into its membership those whom you yourselves believe Christ has received into his Church? Is your church something more exclusive, more aristocratic—I do not want to say narrower—than the Church of Christ?"

Of course it was difficult to make him see the historical side of it all—how a long time ago a sort of sectarian "kink" had been put into the Disciples' movement for Christian unity; how we have all along been shy about discussing the contradiction between our message and our practice; how we have even shied at thinking about it; until now in these non-sectarian twentieth century days we simply cannot endure to be nar-

rower than the Church of Christ whose name alone we are willing to wear; and how at last, timidly and with trembling steps, some among us have really ventured to do what Thomas Campbell did a century ago and what Christ, our Lord, prayed that all his followers might always do.

Our friend could not, of course, feel the historical, inward, human side of it as vividly as a Disciple can feel it, but he quit smiling and said, thoughtfully, "Well, what you want is to talk it out in open meeting. When your people get used to it they will not take it so seriously."

And we thought: Yes, the not doing it is the solemn part of it; the actual doing of it is so Christian and so natural that when we have discussed it openly and frankly for awhile we will wonder how we ever could have made such a bugaboo of such a simple Christian duty.

NEVER FEAR!

SERIOUS concern is expressed in some of our correspondence lest the Berkeley affair be brought up at the Atlanta convention. Fears on this point are quite unnecessary. Suggestions of some such action which appear in response to the questionnaire now running in The Christian Century are to be taken as either facetious or as merely a strong way of expressing protest.

It is interesting that the gravest expressions of concern on this point have come from good brethren more or less closely connected with the Christian Board of Publication whose manager committed the Christian Evangelist to a policy that logically calls for the Atlanta convention as well as every state convention to do precisely what they did in California.

But the influence of the Christian Evangelist—if its manager should persist in his policy, which is extremely unlikely—will be wholly neutralized by that of the Christian Standard, which paper is just as strongly and clear-headedly set against the Atlanta convention making an ecclesiasticism of itself as The Christian Century is. If the brethren who have expressed their concern will see to it that the Christian Evangelist is kept straight before we go to Atlanta there need be no fear of any embarrassing complications.

COLLEGE, NOT UNIVERSITY.

ANNOUNCEMENT of the change of title of Christian University at Canton, Mo., to Canton College gives evidence of the earnest desire of the trustees and constituency of that excellent educational institution to square their claims with facts. The older name has always offended our editorial pen when it was compelled to indite a reference to the school, but henceforth it will be a delight to inscribe the convenient and euphonious title, "Canton College."

This change of name is in line with the recommendations made by the Men and Millions Movement for the improvement of the ideals and standards of all Disciple colleges.

Some years ago Butler, in Indianapolis, discarded the high sounding "University" and has prospered never so well as a college. Of course its self-respect and the self-respect of its student body and alumni have been appreciably enhanced by the change. It is understood that Transylvania University in Lexington, Ky., is considering a similar change, if indeed it has not already made it.

Every person familiar with the connotation of the two words will congratulate any school now existing among the Disciples that frankly abandons the more ambitious title and takes its place on the solid and dignified level of a college.

In general use, as well as in academic circles, the term "university" applies to an institution amply enough endowed to provide advanced graduate and research courses. There are but few real universities in this country, and for an institution of college rank to wear the name constantly suggests flamboyance or charlatanism to the informed outsider. No college dealing as seriously and as successfully with its educational tasks as every one of the Disciple colleges does, can afford to give warrant in the public mind for any such suspicion.

An Educational Contest

Instructive!

Strong

Do You Know Your Bible?

THERE was never a time when so much real interest was manifested, in Bible study as today. Much of the modern study, so-called, is shallow and unsatisfactory, it is true, but the very fact that countless courses of Scripture study are being offered, some of them being advertised in secular newspapers, is an evidence of a widespread desire to become acquainted with the teachings of

"The Book"—The Bible

The contest method of exploiting churches and Sunday schools has not always been wisely used. Too often religion is swallowed up of zeal for big reports and the mere winning of the contest. But, it must be confessed, the love of contest, of competition, is strong in human nature, and when properly controlled and directed it may be used to yield most substantial and worth-while results in knowledge and character.

"The Conquest" Plan

Now, the question is, Can the contest idea be utilized in giving to our Sunday schools a more thorough, a more vital, knowledge of the Bible and religious truth? Instead of mere number-getting, can the contest be made to serve the purpose of character-building? "The Conquest," the wide-awake weekly published by the Disciples Publication Society, for adult and young people's classes, thinks it can. The plan which this paper has formulated for its "Bible Knowledge Contest" is given herewith.

One Hundred Questions

on the Bible will be furnished "The Conquest" by ten leading Disciple ministers and teachers. Among these question-makers will be: Rev. Peter Ainslie, Prof. H. L. Willett, Rev. Finis Idleman, Rev. John R. Ewers, Rev. W. S. Athearn, Rev. Edgar D. Jones, Rev. John E. Pounds, Rev. P. J. Rice, Rev. H. H. Peters, Rev. H. T. Cree and others. These One Hundred Questions will be published in "The Conquest," from week to week, in instalments. Every issue will contain contest material. The contest will begin early in the autumn quarter.

A Word About the Questions

They will not be catch questions, meant to trip up the contestants; nor will they be questions without vital significance. They will, on the contrary, be fundamental, significant. They will be such questions as, when answered, will give a better understanding of the great religious truths and facts taught and exemplified in our Book of Religion.

nt in Bible Knowledge

Helpful!

Twenty-Five Prizes For Individuals

Five Disciple leaders of authority in Bible scholarship will serve as judges in the contest. At the close of the competition they will award twenty-five prizes to the contestants sending in the most nearly correct lists of answers to the One Hundred Questions.

The First Prize will be a beautiful set of the works of Harold Bell Wright, bound in full leather, with gilt top, a veritable edition de luxe. The set includes the following books: That Printer of Udell's, The Shepherd of the Hills, The Calling of Dan Matthews, The Winning of Barbara Worth, Their Yesterdays, and the new book just from the press, The Eyes of the World. This splendid prize has been donated to the contest by the publishers, The Book Supply Company, Chicago.

The Second Prize will be a fine American Revised Bible, divinity circuit, leather lined, silk sewed, a book of which the winner will certainly be proud. This is the donation of Thos. Nelson & Sons, New York.

The Third Prize, Ladies' Solid Gold Chatelaine, or Men's Gold Christian Endeavor Charm. Donated by the United Society of Christian Endeavor.

TWENTY-TWO OTHER PRIZES, TO BE ANNOUNCED LATER!

Three Prizes for Schools

In addition to the prizes to be given to individual winners, **Three Splendid Sunday School Banners** will be awarded the three schools which send in the largest number of correct—or nearly correct lists of answers. These Banners have been donated by The Practical Sunday School Supplies Company, Chicago; W. H. Dietz, dealer in Sunday school supplies, Chicago; Meigs Publishing Company, publishers of and dealers in Sunday school supplies.

YOUR SCHOOL—YOUR CLASS—YOU—SHOULD PARTICIPATE IN THIS BIBLE KNOWLEDGE CONTEST!

This is going to be the most elaborate competition of its kind ever undertaken by a Sunday school publication. It will build up your school in numbers and interest, in Bible knowledge and Christian character. Tell your superintendent, your teacher, your class, your pastor, about the Bible knowledge contest, and tell them that you **MUST** have "The Conquest" in the school during the time the contest is running. Fill out the following coupon, and send at once to The Conquest, 700-714 E. Fortieth St., Chicago.



Harold Bell Wright, whose works will be given as First Prize in the Bible Knowledge Contest.

Thos. Curtis Clark,
Editor The Conquest,
700 E. 40th St., Chicago.

Dear Sir: Please sendcopies of
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This subscription to be at your regular rate of
12½ cts. per quarter. We want our school (or
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Signed.....

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Cardinals Elect A New Pope

On the sixth ballot for the succession of Pope Pius X, His Eminence Giacomo della Chiesa, archbishop of Bologna, was selected as the 259th ruler in the papal chair. Particulars of the election are unknown, and will remain so. Whatever reports were sent out as to other candidates and their respective votes are purely conjectural. What human motives led to the elevation of the cardinal archbishop of Bologna, whose name had not hitherto figured as a papal candidate above those who seemed more favored, is equally hidden. It is another illustration that in the selection of a pope it is the unexpected that always happens. It may be of interest, as a pure speculation, to strive to determine why a man who had been only recently created a cardinal, enjoying this prerogative since May of this year, should have been chosen in preference to others whose names have occupied attention as likely to succeed the recently deceased pontiff. The policy of the papacy swings back and forth like a pendulum. It is rare that any pope follows the footsteps of his predecessor. No two men could have been more unlike than Leo XIII and Pius X. The aim of both was the welfare of the church, but the means chosen were far apart. Now that so many of the desires of Pius X were made part of the church it may have seemed fitting that a departure from his policy was needed. This was the more urgent in view of the fact that the new incumbent must be conversant with the science of diplomacy.

WAR AFFECTS CATHOLIC CHURCH.

The war now raging in Europe touches the Catholic Church very closely. When it is ended many questions will come up for settlement. It will then be needful to have a pope who is no stranger to European politics. It will require a master hand to safeguard the interests of the church. This thought must have been in the minds of the fifty-six cardinals who sat in the conclave. There may have been others equally fitted, but there were none more available than Cardinal della Chiesa. The dominant figure of the conclave that selected Pius X, Cardinal Rampolla, had only recently passed away. Had he lived his choice seemed a certainty. But in his place was one who had served under the great master, one whom he had trained. At Madrid Mgr. della Chiesa had been the secretary of Rampolla. When the great cardinal was made secretary of state for Leo XIII, Mgr. della Chiesa was placed under him. Mgr. della Chiesa from the position of "minutanti," really a confidential messenger, mounted to the position of "substitutus" or acting secretary.

THE NEW POPE A DIPLOMAT.

There can be no question of his fitness to meet diplomatic emergencies. With the change of administration of Leo XIII it was but natural the new secretary, Merry del Val, should make his own selections. The confidence that Mgr. della Chiesa had begotten is shown in the fact that he was selected to be the papal nuncio at Madrid. For reasons of his own he refused the appointment. He continued in the secretariate of state un-

til December, 1907, when he was sent to the very important see of Bologna as its archbishop. There can be no doubt of his administrative ability. In a city none too friendly he won admiration and respect. In May of this year Pope Pius X created him a cardinal. It is interesting



Benedictus XV the New Pope.

to learn of the choice of name made by the newly elected pope. It was natural that it should have been Benedict. First because the greatest of that name, Benedict XIV, Prospero Lambertini, was a native of Bologna, as well as its archbishop. For the last seven years the incumbent of the archbishopric lived in the very house occupied by his eminent predecessor. Secondly, because, as the fourteenth Benedict was, of all the popes, the most learned canonist, the fifteenth of that name is an adept of that same science, and it shall be incumbent on him to put into execution the revision of the canon law of the church, which is now almost ready for promulgation.

"The Presbyterian" of London Suspends.

The Presbyterian, the weekly organ of the Presbyterian Church in England, announces its suspension of publication for the present. This is owing to two conditions; one of which is that the sources of revenue have been largely cut off on account of business paralysis due to war conditions, and the other is the increased cost of paper and the stoppage of import of raw materials used in the output of the paper. The directors therefore feel that it is better to suspend the issue of the paper, and thereby husband their resources until normal conditions are resumed throughout the country. The editorial and other departments of the paper are heavy with the sorrow that has come upon the people in this ruinous war. The moderator of the Presbyterian Church of England, Dr. James R. Gilles, issues a message to the Church in which

he declares that all that could be done for peace, consistently with honor, had been done, and all had failed. Pleas for neutrality are out of date. The only herald of peace must be the sword drawn in a religious cause. He calls for vigorous self-denial in the use of all things that pertain to the maintenance of life; a practical sympathy for all those on whom the burden of suffering will fall the most heavily, and urges young men to respond to the appeal of active service. His final recommendation is daily intercession at the family altar and meetings for prayer in all the churches. With regard to Germany he announces this beautiful Christian sentiment: "Let us studiously refrain from everything that might tend to embitter and perpetuate the present unnatural alienation. Abusive epithets applied to their ruler, the imputation of sordid and unworthy motives of a high-minded people, these are signs of weakness and not of strength in ourselves. Let us fight them, since fight we must—confident in God and in our righteous cause; but let us fight them, so that, when the war is over, we may be free to say: We never were your enemies; we hated to draw the sword against you; we only wished you well. You are our brothers born, our natural allies. Let us join hands once more, and work together for the cause of freedom and progress."

Bishop McIntyre Passes On.

The Methodist Church and the Christian world bear with grief the news of the death of Bishop Robert McIntyre, which occurred at Wesley Hospital, Chicago, last week. Bishop McIntyre was only 62 years of age. He was born in Scotland of humblest parents, his father being a weaver who, while the son was six years of age, came to this country. Here Robert McIntyre learned and followed the trade of bricklayer, working on the walls of the Tremont Hotel, Chicago, after the great fire, and in due course, laying brick also on the old Lindell Hotel, St. Louis. As a lad, he had the Scotch trait of cross-questioning ideas, and a Scotchman's appetite for solid books. He carried the new physicists, Huxley and Tyndal, in his jeans to his work with trowel and mortar, and in the sort of debating club into which boarding-houses sometimes seem organized, could hold his own against all comers who attacked his agnostic creed. It chanced that one evening the young man entered the First Methodist Church, South, in St. Louis and there he found the joy of salvation. This was in 1877 and the young man was then a traveling book agent. The next year he entered the Illinois Conference. His first charge was Easton, and they still tell how when a church was needed, the young bricklayer with his own hands put the bricks in the wall. That trowel hung in Bishop McIntyre's study all the rest of his life; nor did he ever forget the toilers in whose ranks he always felt himself to belong; rather he pointed to this trowel and his card of membership in the bricklayers' union as symbols of his real life.

After serving the churches at Marshall, Charleston and Urbana, he was appointed to Grace Church, Chicago, the most responsible Methodist pulpit in the West. This shocked him. But he found that at bottom all human hearts are human.

Congregations at Grace Church were so large, special street cars were massed to carry away the people. When Dr. McIntyre concluded his Grace pastorate, he was taken to Denver, where at Trinity, he had the largest congregations of any Methodist preacher in the world. His popularity as a lyceum lecturer was scarcely surpassed. From Denver Dr. McIntyre went to St. James Church, Chicago, where a like triumph attended him; and from St. James, to First Church, Los Angeles, where a vast structure was immediately all too small. He was made a bishop in 1908 and his official residence at the time of his death was Oklahoma City.

Church and Labor.

Many are the signs of increasing friendliness towards the Church on the part of leaders in labor organizations in the United States. A like welcome approachment is reported in England. Leaders there are said to be showing a "strong tendency to recognize in the personality and teaching of Jesus the only hope for the full and final success of the endeavor to uplift the laboring classes of the world." "Labor day" in England comes in the spring (May) instead of the fall (September) as here. This year it is described as marking the beginning of a week of prayer and preaching, the meetings being addressed by leaders of the labor movement. There was participation in the meetings by an Anglican bishop. There were warm expressions of interest and approval from such distinguished churchmen as the Archbishop of York and the Bishop of London. The latter is reported as saying that in England the labor movement is avowedly and definitely religious, and he urges that the Church be so changed to meet it. One of the settlements in London has organized an association known as the Fellowship of Followers, of which any person may become a member regardless of church connections or of the lack of them, who will sign a declaration consisting of the words of Christ, "If any man will come after me, let him take up his cross and follow me."

Women Pray for Peace.

Brushing aside the barriers of sect, caste, and race, 10,000 women of Denver gathered in the auditorium two weeks ago and knelt in prayer for prompt termination of the war in Europe. One of the chief speakers was Mrs. E. P. Costigan, president of the Woman's Club. They bemoaned the wholesale sacrifice of life.

Dr. Jowett Reported Ill.

The distinguished pastor of the Fifth Avenue Presbyterian Church, New York City, Dr. J. Henry Jowett, has been making a tour of the East and has suffered a break down in health of some moment. It is hoped that with cancelling engagements made for public appearances in England and complete rest he will be able to resume his work in the metropolis in the fall.

Laymen of Presbyterian Assembly.

Dr. Charles Stelzle has been analyzing the membership of the late Presbyterian General Assembly as to the occupations and places of residence of the delegates. There were 459 laymen in the assembly and they are classified as follows: Farmers, 91; merchants, 40; business men, 24; lawyers, 20; doctors, 16; bankers, 13; clerks, 11; ranchmen, 11; retired, 11;

manufacturers, 8; real estate dealers, 8; agents, 7; teachers, 6; lumbermen, 6; publishers, 4; postmen, 4; salesmen, 4; editors, 4; grocers, 4; carpenters, 4; professors, 3; insurance, 3; machinists, 3; barbers, 3; printers, 3; secretaries, 3; bookkeepers, 3. There were two of each of the following: Druggists, dentists, capitalists, railroad men, inspectors, civil service, undertakers, nurserymen. Eighty-two give no occupations but in nearly every case these are business men in cities.

Mission Work and the War.

The Continent contains a vigorous article with the title, "Giving to Missions Must Not Decline." It is timely and needed. There is reason to fear that the disorganization and interruption of so-

cial religious and commercial life which is suffered by the peoples across the sea and the inescapable reflex influence upon us in America, will very seriously be felt in foreign and other mission work. We read: "A stress of burden must be shouldered by the church which it has never borne before. The stress begins with this: The Church must this time keep up its mission giving unfalteringly, no matter how its temporal prosperity falls. If incomes go down, the utmost cut of economy must be applied to what Christians spend on themselves before they think of abating what they give to the cause of making this world what Christ wants." The condition of the missions of the churches in Europe will be marked by unprecedented embarrassments.

Missionary Co-operation in India

BY GEORGE W. BROWN.

THE most important development in co-operative work in India has taken place recently, in the transfer of a certain amount of territory from the Methodist Mission to the Presbyterian Mission in North India, and vice versa. This involved a transfer of a number of Indian Christians from one mission to another. It happens that in that area there are a great many people becoming Christians. What we know as a mass movement is in progress there. The work of these two missions overlapped to a certain extent, and neither mission was able fully to take care of the converts in both areas, so that by limiting the territory worked by each mission they were enabled to work territory more thoroughly, and in this way secure better results.

THE LANGUAGE SCHOOL.

But there are other matters in which the missions are co-operating very successfully. I may mention among these the language school. The most successful language school at present in operation is the one for teaching Hindi and Urdu. This is located in Lucknow, though we cannot say as yet that this will be the permanent location of the school. It is managed by a joint committee, representing a large number of missions that patronize the school. The teachers are missionaries of different missions. The school is open to all missions in this part of India on equal terms. At present there are fifty-nine students in the schools. Three of them are of our mission. A school has also been opened for the teaching of Bengali in Calcutta. This is also managed along the line of joint control, and its principal is a member of the English Baptist Mission. This school is having a very successful opening year. On the West Coast there is a school for the teaching of Marathi. Like the others this also is under the control of several missions. Large plans were laid for a language school in South India, the home of which was to be in Bangalore. The prospectus was drawn up and the missions agreed to co-operate; several languages were to be taught in this school. The gentleman who was to be principal at that time went home on furlough, and the matter was held in abeyance for some time; as yet the school is not in proper working order, but I believe that it will be shortly, and that its work also will be a success.

In such matters as Bible translation and the carrying on of literature socie-

ties, the missions of India have always co-operated. In practically all the languages there are joint committees with representatives of different missions on them which have in charge the work of translation and revision of the Bible. I may mention that I am a member of the committee which is revising the Hindi Old Testament at this time. The Christian literature which is issued is mostly published by the different tract and book societies which work in different parts of India. They are managed by joint committees representing different missions, and contributions from missionaries of any denomination whatsoever are accepted.

Another matter in which missions co-operate is the publication of hymn books. In our own area there is a movement on foot just now to publish a hymn book in Hindi and perhaps in Urdu also, which will suit the needs of a large number of Indian Christians. Joint committees have been appointed to look into this matter, but as yet the book has not been prepared. We believe, however, that in a short time such a book will be issued. Such books are being issued in other languages and several missions loyally co-operate in the publication and use of them.

CO-OPERATION AS TO TEACHERS.

There has been for some years a number of missionary associations in different parts of India in which missionaries have been co-operating in different matters, such as rules for the salary, regulation and discipline of Indian workers. This is especially important in connection with the matter of teachers. Committees are at work drawing up more or less uniform scales of pay for teachers, discussing the terms on which they may be employed, the terms on which they may be taken from one mission to another, and all such relative matters. As a rule the missions are displaying a very friendly spirit in all these matters. The time was when such things created trouble and missions, at least some missions, manifested no particular amount of compunction in taking a worker whom they desired from another mission which might perhaps be very poorly able to spare him. However, this matter is being remedied and missions are co-operating very loyally along such lines as this.

Another matter in which missions are co-operating is education work. This is being done along several lines. In the

(Continued on page 22.)

A Visit to Pope Pius X

Disclosing the Simple and Democratic Personality of the Late Pontiff

It is not often that the passing of a Pope of the Roman Catholic Church has met with such universal expressions of esteem as have followed the death of Pius X. He ranked lower than his predecessor in intellectual gifts and administrative ability. Leo XIII was a scholar, a diplomat, and a man of the world; his struggle for the temporal power that was so surely slipping away from his church, though happily unavailing, showed ability of no mean order.

Pius X was by origin, by training, and by character, an entirely different man from the ambitious and aristocratic Leo; he was the son of a Venetian peasant, one of ten children, and of the warmest family attachments; he had known the struggle with poverty, which helped him to sympathy with the poor and needy, and was most generous in his charities; he loved the common people, and was beloved by them. He had always lived in a Roman Catholic country, and knew little of the outside world; he was not troubled as a scholar, and had neither taste nor experience for politics and diplomacy.

His interest was not in international or international problems, but in the church in which he was born, and which he represented; and so, substantially, his reforms were for what he considered the well-being of his church and its members. He was a man of a simple, unadorned life, a man of a simple, unadorned life, a man of a simple, unadorned life.

His earliest religious training was in the church of his birth, and he was a devoted follower of the church. He was a man of a simple, unadorned life, a man of a simple, unadorned life, a man of a simple, unadorned life.

The popular Sextet from "Lucia" was not infrequently sung at the most sacred part of the service. While he recommended the Gregorian chants as the basis of music for the Catholic service, yet he also authorized the use of modern compositions, so far as they contributed to the spirit of piety and devotion. He set his face like flint against what was called modernism in his church, and took severe measures against priests, monks, or students who were associated with it.

and all his life he was a very conservative type of mind. It was inevitable that he should array himself against many modern social and political movements. He pronounced against socialism. He was an uncompromising opponent of woman suffrage, maintaining that woman was not man's equal, and therefore was not qualified to enjoy equal rights with him. And he gave the passages from the Bible which, in his opinion, justified his position.

Yet in spite of a conservatism that sometimes approached medievalism in ecclesiastical matters, the personality of Pius X, his simplicity, his sincerity, and his spiritual faith, has en-



The Late Pope Pius X.

deared him to the world. He was endowed with a handsome and stately personality, and his face is said to have resembled that of Phillips Brooks. His love of peace is well known, and an added touch of pathos is joined to his death, by the fact that his last illness began with the great war in Europe. His physicians are quoted as saying that he was unable to rally from the shock at his advanced age. A dispatch quotes him as saying just before the end:

"I believe that the Almighty, in his infinite goodness, wishes to spare me the horrors of this dreadful war."

He died on August 20, 1914.

His homecoming longed for his own people was so great that a few years ago, at



The Vatican Gardens.

his request, his two sisters left Venice, and took up their residence in rooms adjoining the Vatican, so as to be near him. His lack of self-seeking is shown in the fact that he died poor, and left only a pension of sixty dollars a month to each of these devoted women.

His democratic simplicity made him of easy access to any one. When a small party of us spent a week in Rome four years ago, we had no more idea of seeing the Pope than of being presented to the King of England at the Court of St. James. But a short time after we arrived, without expectation or solicitation on our part, we were told that we could attend the Pope's audience on the following Tuesday, if we so desired. Nothing was required of us but that we should meet our conductor at the Vatican at an appointed hour, should be dressed in black or white, and should have a veil to match, to throw over the head when the hat was removed.

WAITING FOR THE POPE.

We found him waiting for us at the private entrance to the palace, and he lead us, past a group of Swiss Guards in their gay uniforms, up the splendid stairway, and along broad corridors, to an anteroom, where more than one hundred persons were awaiting the signal to enter the papal audience chamber. Many of the crowd seemed to be tourists, as we were, and wore black street costumes; a few women were richly dressed—one young girl was in white silk or satin, with a white veil, and looked like a lovely bride. There were a number of priests and members of religious orders in their distinctive garbs. Many had crucifixes and rosaries, which (to them) would be valuable, because of the papal blessing. Attendants took charge of our hats, parasols, and any packages, and we adjusted our veils on our heads.

While we were waiting, we made the acquaintance of our conductor whom we had not seen before. He was a young Irish-American from Boston, and was a student at the Jesuit University in Rome; he had already been there nine years, and it would take him two more to

finish his course. He belonged to the French Missionary order of La La Pette, and when he was asked to what mission field he was going, answered quite simply, "I do not know; I go where I am sent."

THE POPE'S VACATION!

He was of delightful manners and appearance, and spoke with evident pleasure of going soon on his vacation, to work in the grape harvest in Northern Italy. Some one (not very well posted) asked if the Pope took a vacation, and the young priest said, with a shade of sadness, "Oh, no! The Holy Father never leaves the Vatican."

He was delighted to find a lady from Boston, and while he was asking her some questions about his old home, the signal was given to pass into the audience chamber. It was a magnificent room, hung in rich red damask, with a few priceless pictures on the walls, with the papal throne at the far end; along the sides, were chairs where we sat. The only touch of splendor in the ceremony was the rich uniforms of the Guards of Honor, and the elegant attire of the gentlemen in waiting.

I had always pictured a papal reception, with the Pontiff seated on his throne, and every one going up and kneeling as they were presented to him; but Pius X came quietly in the door at the upper end, and walked slowly all around the room, giving his hand, with the pastoral ring on it, to each one—leaving it to them whether they would kiss it or not. He was dressed in a long white woolen tunic, with short white cape and sash, and red sandals—and was a beautiful and benignant figure. I only heard him speak a few times—to some of the Brethren, and to a little boy, whose mother had brought him with her.

THE PAPAL BENEDICTION.

When he had passed all around, he paused at the door, and extending his arms, said some words in Latin—the papal benediction; then he passed out as quietly as he had entered, and his attendants followed, with much more state—and the audience was over.

When one thinks of the difficulty, the expense, and the coaching it requires to be presented at any European Court, the democratic simplicity of such a function as this could not fail to make a pleasant impression on an American mind. But the pleasantest impression of all was the gentle and winning personality of the Pope; and I am sure that all who were present felt that, no matter what were the errors of the Church of Rome, both in teaching and practice, Pius X was a humble and devout follower of Jesus Christ.

I. W. H.

Amateur Business Genius.

Ruth came home from her first visit to Sunday-school carrying a small sack of candy.

"Why, Ruth, where did you get the candy?" asked the family who had gathered to hear her experiences.

Ruth looked up in surprise.

"I bought it with the nickel you gave me," she said; the minister met me at the door and got me in for nothing.—Ladies' Home Journal.

Science's Enormous Strides.

Doctor: "What? Troubled with sleeplessness? Eat something before going to bed." Patient: "Why, doctor, you once told me never to eat anything before going to bed." Doctor (with dignity): "Pooh, pooh! That was last January. Science has made enormous strides since then."

Scientist Speaks for Spiritual Things.

In an essay recently published, John Burroughs, philosopher, scientist, nature-writer and poet, says some things which might well make the present day "scientific point of view" think again:

"In this age of science we have heaped up great intellectual riches of the purely scientific kind," says Mr. Burroughs. "Our mental coffers are fairly bursting with our stores of the knowledge of material things. But what will it profit us if we gain the whole world and lose our own souls? Must our finer spiritual faculties, whence come our love, our reverence, our humility, and our appreciation of the beauty of the world, atrophy? 'Where there is no vision the people perish'—perish for want of a clear perception of the higher values of life. Where there is no vision, no intuitive perception of the great fundamental truths of the spiritual world, science will not save us. In such a case our civilization is like an engine running without a headlight."

Two Colonels on Woman Suffrage.

COLONEL WILLIAM JENNINGS BRYAN.

"As man and woman are cotenants of the earth and must work out their destiny together, the presumption is on the side of equality of treatment in all that pertains to their joint life and its opportunities. The burden of proof is on those who claim for one an advantage over the other in determining the conditions under which both shall live. This claim has not been established in the matter of suffrage. been established in the matter of suffrage. woman suffrage appear to me to be invalid, while the arguments advanced in support of the proposition are, in my judgment, convincing."

COLONEL HENRY WATTERSON.

"No man who loves and reveres woman—especially no man who loves and reveres his own women—can, without foreboding, look upon this crusade, and all that it implies, of degradation to womanhood, of destruction to all domestic and moral organism, of desecration to everything we hold dear in the wife, the mother, and the home."

The Vanity of Fame.

Two gentlemen, a lawyer and his friend,—so the New York Sun relates,—were recently motoring through Greenfield, Indiana, the birthplace of James Whitcomb Riley. They stopped for luncheon, and after the meal inquired of the hotel clerk:

"Where is the Riley house?"

"I don't know any hotel by that name," he replied, "although there may be some such boarding house here."

"I mean the James Whitcomb Riley house," said the lawyer, thinking that the clerk had misunderstood him.

"I don't know him; you may be able to find his name in the city directory."

"I guess he's moved," said the lawyer.

"Probably," the hotel keeper commented. "Some of them renters don't stay long in a place."

Half a century ago, when the fame of Whittier, the Quaker poet, was yet young, a somewhat similar incident occurred in Amesbury, where he lived. A traveler, with a few hours to spare and

a soul for poetry, strolled into a shop on the main street and asked for "the Whittier house." The obliging clerk shook his head.

"There's plenty of Whitchers in town," he said, using the local pronunciation of the name, "but there don't none of 'em keep a hotel. Somebody's told you wrong."

"No, no!" explained the visitor. "I'm not looking for a hotel; I want to find the house Whittier lived in."

"Which Whiteher?" inquired the clerk.

"Which Whittier?" exploded the traveler, who was of a peppery disposition. "The Whittier! I don't care whether the rest of the tribe live in Ballyhack or Amesbury!"

"They don't live in Ballyhack, and most of 'em do live in Amesbury, and I can direct you to any Whiteher house you want to find," declared the aggrieved clerk. "All is, don't fly off the handle. Just tell me which, and I'll tell you where. But if you won't so much as tell a fellow which Whiteher you want, how's he to tell which house your Whiteher lives in?"

"I want," said the traveler, "John Greenleaf Whittier, the poet."

Moving Pictures Censored.

What is going on in the moving picture censorship office, in Chicago, may be inferred by a glance at the following "Rejections" and "Cutouts" reported by the committee. This is one day's work.

REJECTIONS.

"Was She Right in Forgiving?" Permit refused because picture shows how an artist takes undue advantage of his model, and has a background of immorality in it.

"Her Yesterday." Permit refused because picture is based on the story of a girl who after leading an immoral life, renounces it, but continues to live same life with another man.

"A New Exhibition." Permit refused because picture portrays the life of freaks at a circus sideshow in its extreme vulgarity and suggestiveness.

CUTOUTS.

"The Fatal Accident." Holdup of couple in carriage.

"The Soul of Honor." Man committing suicide with gun.

"The Ambassador's Envoy." Cutting telephone wires; opening windows with jimmy; all scenes showing woman gagged and bound until she throws chair over; lighting fuse and blowing safe open.

"A Presentment." Burglars breaking window and entering house.

"Betrothed." Kidnaping Girl; shorten scene of taking girl into woods.

"A Knight." Stabbing man and woman; killing men; shorten scene showing dead body to a flash.

"The Blind Man's Dog." Stealing money and dog from blind man; beating dog.

"Brewery Town Romance." Shorten all saloon scenes to a flash.

"Blotted Out." Spy firing shot at general.

Only the Butter.

Mr. Crisscross: "Pass me the butter, please." Miss Featherbone: "With all my heart." Mr. Crisscross: "Only the butter, please."—Puck.

Disciples Table Talk

Efficiency Week in Kansas Church.

The church at Greensburg, Kansas, has invited the Disciple ministers from all the neighboring county seat towns to come to Greensburg and tell them how to make their church more efficient. A week is set apart for the visit of these pastors. Such concentration of counsel ought to give any local church an impetus which would at once make for greater efficiency.

From Pacific to Atlantic.

Bad news travels quickly. A recent issue of the Boston (Mass.) Transcript gives a history of the Berkeley church and condemns the convention which refused to receive delegates from this church. The article in the Transcript begins with this comment: "Another chapter—and one not very encouraging to the cause of church unity—has occurred in the attempt to secure a more inclusive Christian attitude among the churches of the Disciples of Christ."

Another United Church.

O. C. Bolman, of Pekin, Ill., writes that he has led in the organization of a church in South Pekin, similar to the community church which Wm. J. Lockhart recently organized in the suburbs of Des Moines, Iowa. The church is called the "United Church of South Pekin." Several of the different Protestant religious bodies are represented in the membership. There are now forty-seven members in the organization, forty-two being charter members. A determined effort is being made to keep this church from becoming denominational. The present minister is a Disciple and the Sunday-school superintendent is a Methodist. The church at its organization adopted a covenant setting forth important ideals. Continued effort will be made by those interested to preserve the spirit of Christian unity.

Christian Union Churches.

There are scattered over the country a growing number of union churches. O. J. McMullen has just resigned the pastorate of such a church at Blue Ridge, Ind. H. S. Smith of Newark, O., has been called to the Blue Ridge pastorate. Such news items as these are of frequent occurrence in the newspapers of the country. Recently a committee of Disciple ministers was appointed at one of the annual gatherings to get into touch with these union churches and the men who minister to them.

President Pritchard Visiting Churches.

It is the plan of H. O. Pritchard, president of Eureka College, to visit all the leading churches in Illinois for the purpose of presenting the interests of Eureka College and Christian education in general. Mr. Pritchard has been in the position of president of Eureka College for only one year, but he is already achieving success and winning the support of the churches.

Mother Church Entertains.

Last week the Valparaiso church entertained the annual meeting of the churches in Porter county, Ind. The sessions were held in a large tent at the Valparaiso University park. There are more than 2,000 Disciples in Porter county which has justified them in preparing an elaborate program. Grant K. Lewis, of the American Society, Myron Settle, director of religious education at Gary, Ind., Gary L. Cook, Indiana State S. S. secretary, and Chas. R. Seoville were among the leading speakers on the program.

Tennessee State Convention Approaching.

The annual convention of the Churches of Christ in Tennessee will be held at Rockwood, September 21-24. All who are interested in this great southern field should attend. An excellent program has been prepared, and profitable sessions are assured. If you are planning to attend the convention, it will simplify matters if you will send

your name to W. P. Shamhart, who is pastor at Rockwood.

Renewing Friendships in Illinois.

For a number of years B. S. Ferrall has been the successful pastor of Jefferson St. Church in Buffalo, N. Y. During August Mr. Ferrall visited Waukegan, where he was pastor eleven years ago. On August 30 he preached for C. G. Kindred at Englewood in Chicago. Mr. Ferrall reports great pleasure in meeting old friends in Illinois.

"Nothing Doing on Sunday."

At Anthony, Kans., the Disciples two years ago dedicated the finest church building in the town. The other churches already had good buildings. Now comes the editor of the Anthony Republican in a criticism which has more than local significance. The criticism follows: "Having put the Sunday ball games out of business the churches have decided to take a little vacation. The Baptist church will have no preaching for two weeks. The Christian Church will have no evening services until further notice. The Congregational church will not resume services until the last Sunday of the month. The Methodist Church is the only one doing business at the old stand. It seems that it is a poor idea to



Rev. George H. Combs, of Kansas City, who gave one of the chief addresses at the Illinois Convention.

break up Sunday ball and the church services all at one time and leave the dear people without excitement of any kind."

A Significant Farewell Service.

One of the symptoms of the present day tendency toward Christian unity is seen in the fact that the churches of local communities are discovering more occasions to get together in union assemblies than heretofore. L. O. Lehman, pastor at Gibson City, Ill., recently resigned. The other ministers of the town took it upon themselves to arrange a farewell service in the city park. The service was so largely attended that the park could hardly accommodate the people. Mr. Lehman's farewell address was a plea for the growth of community ideals and the increase of the spirit of unity among Christian people.

Kansas Church Quits.

Country churches are having their difficulties as well as the downtown city churches. The editor of a country newspaper at Towanda, Kans., bewails the fact that interest in the churches is waning in his town. It seems that the Christian Church of Towanda has

decided to quit, and this has moved the editor to say that the congregation does not half try to maintain a pastor and that the closing of the church is a loss to religion and a reflection on the citizenship of the community.

Church and Gardening.

Now the church is going into gardening. An industrial club has been organized in the church at Sedalia, Mo., with the object of promoting poultry raising, cooking, and gardening. More than an acre of ground was given to the club and 1,500 tomato plants were set out. Each night the members of the club report for work. The ripe tomatoes will be canned by the women in the basement of the church and the products will be sold for the benefit of the church.

New Program at Oskaloosa.

At Oskaloosa, Iowa, the church has been struggling for a number of years to maintain the traditional type of mid-week prayer-meeting. The leaders in the church have decided to try a different character of meeting this fall and winter. The meetings will be opened with a short devotional period after which there will be a lecture, a prepared discussion or conference. A well thought out program of meetings will be followed.

Worth While Lecture On Mexico.

Jasper T. Moses gave a stereopticon lecture on "Picturesque Mexico and Her Peoples" in the Jackson Boulevard Church, Chicago, August 23. Although it was a rainy Sunday there was a large audience present. The lecture proved very instructive. Mr. Moses is so thoroughly acquainted with Mexico and presents his subject in such a direct and authoritative way that one cannot fail to be both entertained and instructed. It will be remembered that Mr. Moses spent several years in Mexico studying conditions and leading in our missionary and educational work conducted by the C. W. B. M. There is no one among the Disciples now in the United States better qualified to speak on Mexico. Recently Mr. Moses lectured at Battle Creek, Mich., on the "Social and Political Conditions in Mexico."

W. W. Sniff Visits Old Pastorate.

W. W. Sniff, pastor of the First Church at New Castle, Pa., and formerly pastor of the Paris, Ill., church for six years, recently spent a week in Paris and vicinity. He preached Sunday morning, August 23, in Paris, and in the afternoon and evening for two country churches where he had held meetings during his ministry in Paris. Large congregations heard Mr. Sniff and many were the expressions of appreciation. He has been away from Paris two years, during which H. H. Peters has been pastor of the church. Mr. Sniff reports great pleasure in his work in New Castle.

New Secretary for California.

"The third time" has proven to be "the charm" with F. M. Rogers, pastor First church at Long Beach, Cal. During his pastorate at that church the state board of Southern California has three times called him to the position of superintendent of missions. The third time was only a few weeks ago and he has accepted. Mr. Rogers will be superintendent of missions, secretary of a board of commissioners to start a new college of the Disciples in southern California, and secretary of the '1915 Committee," that will arrange for the entertainment of the National Convention to meet in Los Angeles next year. The following is from the Daily Telegram of Long Beach: "The new members of the First Christian church and the citizens of Long Beach generally will regret to have Mr. Rogers retire from the local pastorate. He has not only been active in the work of his own congregation, but an important factor in the life of the city. The church of which he has been pastor has come to rank among the leading churches of the city, now numbering 1,175 in its membership, and during the six years of the present pastorate 950 have been added, more than 800 of these having been received at regular services. Through his splendid leadership, the church was recently relieved of a \$15,000 indebtedness, and is now about ready to undertake the erection

of a more commodious structure to meet its growing needs. During Mr. Rogers' six years' pastorate the congregation has expended for special work nearly \$60,000, and for missions and benevolences about \$20,000. The congregation is second in strength among the Christian churches of Southern California, and is regarded as one of the best missionary churches in the communion."

Hard Times in Cincinnati.

Last week a man told the janitor of Central Church in Cincinnati that he desired to get into the church to repair the telephone. Instead of repairing the telephone he stole the silver communion plates. All residents of Cincinnati who have gold, silver, brass, or other precious metals should beware.

Maxwell Hall's Resignation.

As reported in the Christian Century some weeks ago Maxwell Hall has resigned at the First Church, Portland, Oregon. The daily papers of Portland have taken Mr. Hall's side in the difficulties he has had with the official board. Mr. Hall's position on the question of amusements seems to have offended some of the pleasure-loving deacons. The members of the congregation voted to retain Mr. Hall, but he has decided to return east.

Church Dedication at Cayuga, Indiana.

H. H. Peters of Paris, Illinois, dedicated the new house of worship at Cayuga, Indiana, Sunday, August 30. The congregation numbers about seventy-five, but supports a minister all the time. P. W. Walthall is the pastor. The church was in reality a remodeled one, but so thoroughly has the work been done that the building could not be told from a new one. It cost about \$3,500. The community had contributed quite liberally considering conditions, but there was \$1,600 to raise on dedication day. It did not look encouraging to the congregation, but when the last service was closed Sunday night the people were surprised to learn that the amount of pledges during the day was \$1,850. This assures the church financially. The pastor is capable and has genuine leadership and the congregation is enthusiastic in the work. Mr. Peters spoke three times and the people expressed their pleasure in the messages. Dr. H. O. Pritchard, of Eureka College, supplied the pulpit in Paris during the absence of Mr. Peters.

An Enterprising Rural Church.

Organized Christianity in America today seems to be weakest at the two extremes of community life—namely, the congested districts of the great city and the rural community. The success of a country church brings encouragement to all who are interested in the problems of rural life. The church at Grape Grove, Ohio, is distinctively a rural church. Spencer M. Smith, believing in the possibilities of the rural church, accepted the call of this congregation a few years ago, moved at once into the community, identified his life with that of his people, and now the church is in a flourishing condition. During the month of August Wm. J. Wright of Franklin, Indiana, assisted by H. W. Goodpaster, of Greenview, Ill., helped Mr. Smith in special revival service. Eighteen were added to the church membership. All the missionary enterprises of the Disciples are remembered by this church. A new parsonage has been built for the pastor and his family. The star of this church is in the ascendant.

A One-Sided Debate.

Down at Atkins, Ark., a debate has just taken place between J. Will Henley of Uvalde, Tex., representing the Christian church and W. C. Austin of Paden, Okla., representing the Freewill Baptists. Here is the proposition which Mr. Henley affirmed: "The church of which I, J. Will Henley, am a member, known by me and by my brethren as the Church of Christ, is scriptural in origin, doctrine, and practice." Mr. Austin affirmed an identical proposition as to the Freewill Baptist church. No one is reported to have taken the negative of either one of these propositions. The debaters must have had their own way about it.

Mexico Now a Land of Greater Opportunities.

A letter received from S. G. Inman at Piedras Negras, Coah, Mexico, tells of the increasing opportunities for Protestant missions in that land of perpetual revolution. Mr. Inman says: "Everywhere there are indications of the great opportunities open to the Evangelicals in the new era the country is entering. I have just finished reading an edition of 'E Democate' which is published simultaneously here, in Monterrey and San Luis Potosi. One article is headed, 'The Revolution versus the Catholic Clergy. —The religious woman should help the first, and throttle the influence of the second.' In a report of the triumphal entry of Sr. Carranza into Mexico, it mentions as almost as prominent as the 'Vivas' for Carranza the 'Mueras' for the clergy. One banner carried in the procession was 'The Clergy says darkness, the revolution says light;' another 'The revolution will not treat with the clericals.' Colonel Gregorio Osuna, a strong Protestant, who has often spoken in our Peoples Institute, and helped us in many ways, is spoken of as one of the most prominent advisers of Sr. Carranza. The press dispatches are signed by a member of our church in Monterrey.

All of this means greater openings for the gospel, if we are quick to take the advantage with a statesmanlike policy. In our own mission we need four men of large vision and training to immediately begin on the language, so they can be ready to enter positions of great responsibility in a few months when political conditions will be settled enough to

open with constructive work in the interior. Well equipped men, looking for one of the richest fields of service anywhere on the globe, should write Mrs. Anna R. Atwater, the president of our board.

CALLS.

Walter B. Reed, Sheridan, Wyo.
M. O. Dutcher, Union Star, Mo., to Lincoln, Kans.
H. E. Rountree, Greensboro, N. C., to Portsmouth, Va.
P. H. Fleming, Burlington, to Greensboro, N. C.
Allen T. Shaw to Kansas, Ill.
M. J. Duncan, Burton to Moundridge, Kansas.
E. H. Reed, Kansas, Ill., to Pontiac, Ill.
A. E. Hervey to Moorehead, Ia.
W. E. Robb, Kirwin, Kans., to Bedford, Ia.
G. W. Burch, Salina to Fredonia, Kans.
G. H. Bassett to Grand Junction, Colorado.
D. L. Dunkleberger to Franklin St., Grand Rapids, Mich.
E. B. Buffington, Wilmington, to Elyria, O.
C. E. Wagner, Joplin, Mo., to Lawton, Okla.

EVANGELISTIC MEETINGS.

North End, St. Joseph, Mo., R. Sheeler Campbell and assistants.

FOREIGN MISSION NOTES.

Bert Wilson has moved from Lincoln, Neb., to Kansas City. He may be addressed, (Continued on next page.)

Getting Home From Europe

BY CLAUDIUS B. SPENCER.

(Continued from page 6.)

stars, and it's perfectly glorious.

I was asked to draft a little resolution thanking the captain for his courtesies. A few of this steerage throng signed it. The first was the president of one of the great corporations of the United States; the next, a capitalist from San Francisco; England newspaper men, editor and proprietor; the next, a professor in Chicago University, known in two hemispheres; the next, the regent of a state university; the next, a capitalist from San Francisco; the next, a famous editor; the next, a Doctor of laws; the next, a capitalist who had spent thousands on his European tour automobiling in Italy and luxuriating at Nice and Monte Carlo—now glad to get steerage. A lady signs, whose son is a senior in Yale, of gentle and perfect refinement, who has been abroad for a year, with her daughter in Switzerland and who can't get back to the college. A jurist, a professor in Lehigh, distinguished surgeons, a professor in Michigan University, the daughter of a governor—these facts leak out, as I give them the chance to sign the paper of thanks. Was it ever like this before?

"CAMP FIRES OF EXPERIENCE."

There has been a series of "camp-fires" as it were of experience. One tells of hearing a thud behind him in Bremen—he thinks it is a spy shot on the spot. Another was himself taken for a Russian spy and roughly handled. One tells of going into Lincoln's Inn Courts and seeing the barristers with gown and periwig, drilling and getting ready to offer their lives for England. A lady was stopped as a spy, and by her side a soldier fired into a second story window and a spy falls to the pavement. Another, a merchant, who has spent a king's ransom in touring in his auto, tells of being reduced to want. Another of starving, another of the violent partings of families, another of the enthusiasm in Austria, where the people went mad with joy over

the crushing of Serbia, another of the scenes in the Hotel Savoy, London, where thousands of stranded Americans told their tragedies. I have given only a few every-day samples.

THE BIG QUESTION.

But the outstanding theme is THE WAR. There is a regular parliament on the awful conflagration. Austrian, German professor, German officer, American, Englishman, participate. Why? of the armies, their training, size, composition? What of national reserve? What of the dark future? How long will the conflagration burn? Will Germany whip the whole world? Does the Kaiser dream he is another Napoleon? What will the Slav do when the black cloud lifts? What is the effect of war on the blood of nations?

Twice cruisers sail up, one emerging like a spectre from the darkness, scrutinizing us with a powerful searchlight, banking all its own lights, the black hull vanish, the other, the Essex, coming near enough to understand.

Certainly there has been enough to keep the thinking machinery in action. And the interchange of opinion, of reading and of experience, on the part of German scholars, journalists, professors, commercial geniuses, has been a good school for one who in the nature of things must do more than record battles and disasters. And across the rope barrier that separates the cabin passengers from the steerage are the British ambassador, Bishop Hamilton, and others, though we are proud of our steerage roll. One rich man who, with his valet, is here in steerage, sums it all: "We will appreciate our blessings the more for this steerage experience—particularly our women who are seeing a phase of life quite new to them. They will understand others hereafter and appreciate, because they understand their own blessings."

Who will not agree with that?

at 404 R. A. Long Building during September. He is ready to serve the churches especially in Kansas, Missouri, Nebraska, Arkansas, Iowa, Oklahoma, Texas, and Colorado.

It will be remembered the month of July showed a good gain in receipts for foreign missions. At this time all the indications point to another gain for August. The greatest test of the year comes in September. Let it not be forgotten that the books close September 30. Send to F. M. Rains, Secretary, Cincinnati, Ohio.

A. E. Cory reached Cincinnati, August 26, from Russia. He came through exciting scenes in Europe. He and Mrs. Cory and Mrs. Morrison are in good health. He is ready to gather in a few millions in the Men and Millions Movement. He will be heard from later.

A. McLEAN,
President.

AUGUST AND FOREIGN MISSIONS.

The receipts for August were even better than we expected. The hot weather and the reports of wars did not turn our people from the missionaries and their constant needs.

The total receipts for the month amounted to \$56,230, a gain of \$3,328. The churches, as churches, show a gain for August of \$2,549. There was also a gain of sixty-three contributing churches. The Sunday-schools and Endeavor societies reveal a small loss each, but the miscellaneous receipts come up with a gain of \$3,250.

There has been a gain in the receipts nine months out of eleven during the year. We congratulate the brotherhood! The total receipts to September had amounted to \$331,008, a gain of \$15,537. It is gratifying to report a gain also of 146 contributing churches. The receipts from the churches, as churches, reveal a gain of \$11,084, and the gain in regular receipts is \$14,983.

SEPTEMBER A TESTING MONTH.

All the friends will be severely tested during this month. Last year we received about

\$118,000, or nearly one-fourth of our total receipts for the year, during the month of September. We beseech every friend to rally to the task before us during the month and see that no backward step is taken. We must depend upon the following:

1. That large number of churches that have sent part of what they expect to pay



Secretary A. E. Cory, who has just returned from war-stricken Russia.

before the year closes.

2. That still larger number of churches that have sent no offering which have been in the habit of giving in past years.

3. The Sunday-schools that have sent no offerings as yet. Hundreds of these have taken a Children's Day offering but have not sent it to the society. These offerings

should be sent forward. The children gave their money for this work.

4. The large number of personal friends who have made pledges but who have not yet met them. These amount to several thousand dollars.

5. We are depending upon a few special friends for annuity gifts before the books close September 30.

Send all offerings to F. M. Rains, Secretary, Box 844, Cincinnati, Ohio.

HELPING HELPLESS MOTHERS.

No feature of the great work being done by the National Benevolent Association in its institutions is more profitable or productive of more genuine satisfaction than the care of the widowed mother with her children. And this is doubly true when that mother is intelligently devoted to her little ones. The Association believes that no other institution can fully take the place of a home in which there is thought and affection and character. And, so, it not only seeks constantly to place in Christian families the homeless little children committed to its care, but it endeavors always to prevent the breaking of family ties, to keep the mother and her children together and to assist them that they may later re-establish the home is the constant purpose of our institutions that receive the mother with her children.

Employment is given the mother and she is encouraged from the beginning by the fact that she has her children about her and that she is not struggling alone in the world. Her children are well cared for and the strong arm of the church is assisting them and her. Brotherhood is a fact. Fellowship is a blessed reality. Her task is not now a hopeless one. There is light about her and there is a prospect ahead. Education and special training are now possible for her children. She is in the house of her friends. New avenues have opened up before her and her children.

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OCTOBER 7-14, 1914

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Arrive Atlanta.....10:45 p. m. Same Day.

NORTHBOUND

Leave Atlanta.....6:20 a. m. Daily.
Leave Chattanooga.....11:05 a. m. Same Day.
Arrive Cincinnati.....9:10 p. m. Same Day.
Arrive Indianapolis.....1:20 a. m. Next Day.
Arrive Chicago.....7:25 a. m. Same Day.

Daylight ride through the Blue Grass section of Kentucky, via Lexington, and the picturesque mountains of Tennessee, to Chattanooga, (historical Lookout Mountain.)

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THE MEANING OF BAPTISM

By CHARLES CLAYTON MORRISON

Editor of THE CHRISTIAN CENTURY

It is the purpose of The Christian Century, as occasion affords and space may allow, to present reviews, or excerpts from reviews, of the editor's book on "The Meaning of Baptism." As to the fairness of the criticisms, or even as to their accuracy in representing what the book teaches, it is not necessary to make any comment. Some of these representations the author absolutely repudiates. But the book must stand for itself. We believe our readers will be interested in knowing what others think of it, and the reviews are reprinted simply for their news value.

ST. LOUIS CHRISTIAN ADVOCATE. (Methodist.)

This is the title of a volume by Charles Clayton Morrison, published by Disciples Publication Society, Chicago, Ill., at \$1.25 net. The author of this book is a minister in the Disciples Church and editor of The Christian Century. He exposes the fallacy of Alexander Campbell's argument for substituting immerse for baptize in translating the New Testament, also, by making clear the meaning and purpose of baptism he refutes all arguments for regarding its validity as dependent upon any specific mode of using water as its seal and symbol. He protests against immersionists re-baptizing Christians who would join their churches from other communions. He earnestly insists upon a reform which has already begun. He says, "With the deepening sense of fellowship and fundamental unity among the Christian denominations, characteristic of our times, there has grown up among Baptists and Disciples a vigorous body of sentiment in protest against the practice of imposing re-baptism upon Christian people who seek admittance to the local churches of these immersionist communions." Dr. Morrison clearly points out the fact that exclusive immersion is a barrier to that larger Christian fellowship to which Baptists and Disciples are called. He says: "The finer spirits in these immersion practicing bodies recoil at the implications of re-baptism." "In our day many of the more progressive and generous-minded Disciples of Christ are sensitively aware of the inhibition that rests upon their plea for Christian unity so long as they contradict it in their own practice."

The book is good reading from first to last. There is not a saner discussion of the meaning of baptism than it presents.

THE JOURNAL AND MESSENGER. (Baptist.)

The Meaning of Baptism. By Charles Clayton Morrison. Chicago: Disciples Publication Society. Price, \$1.25.

According to the view of the author, the Christian world has always been wrong in its conception of baptism; he is the first and only true expositor of its significance; and he devotes 222 pages duodecimo to telling us what he thinks it means, or rather what it does not mean. He has a hard time of it. He plows and cross plows; mows and cross mows; cuts and slathers, striking right and left. What he declares in one paragraph he denies in another, and repeats the process over and over. Baptism is an immersion, but it matters not how it is performed. It is not an immersion, but it is a baptism. Jesus submitted to immersion, but he did not mean that any of his followers should imitate him in it. John baptized, but he claimed no divine authority for his conduct. He simply practiced it. The object of John was to introduce men into his society. It was a sort of freemasonry. "For men whose consciences were quickened into repentance by John's preaching, the baptism was simply the act of joining his

movement." When the voice of the desert preacher "sounded through the wilderness of the Jordan and echoed in the towns of Galilee, it requires but little effort on our part to realize how this voice must have struck thrill and awe through the soul of Jesus. Eagerly he would listen to the reports of John's preaching brought by travelers from the south who passed through Nazareth." "Constrained by John's great fame as a preacher of righteousness and the organizer of a premessianic movement, Jesus went to Bethabara himself." John's baptism "allied the candidate with a

communal life in which would be found forgiveness and righteousness." "It was into this communal life that Jesus wished to enter." "The essential nature of baptism is plainly not a physical act, nor an independent sacrament with its meaning in itself, as in the case of the Lord's Supper. The meaning of baptism is found in the Church, to which it points and for which it exists." The earlier baptism had been "an induction into John, or John's community; the latter was an induction into Christ, or the community of Christ's followers." "The Church into which the candidate is baptized, is a definite social organism, a freemasonry of spiritual life whose members either actually, or ideally participate in the baptismal act." Was it so in the case of Saul, at Damascus, of the Ethiopian on the way to Gaza, of Lydia and her household, and of the jailer at Philippi? Were these baptized into a church whose members "participated in the baptismal act?"

But we have not time nor space to follow the intricate windings of the author's argument. He is trying to find a way for the joining together of all Christian bodies, and he has to run his thread by a very crooked way. He must go back and forth a great many times before the seam is completed, and then it is likely to rip, because of the raw edges of the various fabrics. He is constantly sewing patches of "new" cloth upon old garments, and is prone to make the hole larger rather than smaller. The thing won't work. We take space for more and longer quotations to show the imaginative character of the book. It may create a ripple among the "Disciples," and it may not.

Southern Railway Premier Carrier of the SOUTH

TO THE

Atlanta, Georgia, General Convention of Churches of Christ

OCTOBER 7-14, 1914

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G. R. PETTIT,
Division Passenger Agent,
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General Passenger Agent,
Southern Railway, Washington, D. C.

first place, a great number of the schools carried on by missionaries are aided by grants from the government. There is also a more or less uniform code of rules made by the government, to which such schools are expected to conform. It is found that in dealings of this sort, government is more or less apt to interfere with the workings of the school, and in some cases to make acts, or to enforce acts, in such a way as to be a detriment to the success of the school. This matter has been taken up by the missions and in most of the provinces of India there has been formed an educational union of the missions carrying on educational work to deal with such questions, and make our representations to the government concerning matters affecting their common welfare, and in every way to advance the interests of missionary Christian education.

There is also more or less co-operation in the matter of higher education. In recent years several colleges in Calcutta have united, and also in Madras, making one central Christian college in each of these important centers. In the city of Bangalore a large union theological seminary has been put up which is managed by all the important missions at work in that area. Theological instruction is given in English, and the faculty represent several of the missions at work in South India. Serampore College has recently been reorganized by the English Baptists. Their faculty, too, represents several missions. The Baptists made a very generous offer to the other missions of India to come in and participate in the management of the school, especially in the theological department.

This to a certain extent has been availed of, and probably will be more availed of as time goes on. There is quite a respectable number of students in the theological department at the present time, representing several different missions.

One matter in which the missions of India have co-operated for a long time is that concerning the position of fields and the overlapping of territory. Among the more important missions in India at least the practice has been followed of having but a single mission at work in a given area. This does not apply to the larger cities, but does apply to the village areas. In consequence of this there are areas of hundreds and even thousands of square miles where only a single mission or denomination is carrying on religious work. This is a very great help to the missions carrying on work under such circumstances. This principle is not generally violated, although several denominations, the most important of which is the Anglican Episcopal, do not in principle recognize the validity of any such agreement. However, most of the missions are living up to this agreement, and it is only some of the smaller and newer and independent missions which are guilty of violating the general principle of mission comity. Of course, questions concerning the division of mission territory and the overlapping of work are frequently arising in this connection. To meet such difficulties some years ago a series of courts or boards of arbitration were organized. These have done, not a very great deal of work, but their very presence has been most useful, and since this organization there have not been many serious

complaints in regard to mission comity. The secretary of the central court is the Rev. J. Chandler of Madura.

One of the results and perhaps the most important result of the visit of Doctor Mott to India, has been the organization of a series of mission councils in different parts of India. There are eight mission councils in the eight chief provinces or districts of India, each of them having representatives from all the mission bodies at work in the area, and also representatives from all the most important native churches. At the head there is a national missionary organization, which for the present at least, has its headquarters in Calcutta. These councils are participated in by practically all the missions in India. There are two or three, or perhaps more, of the smaller and insignificant mission bodies, which refuse to co-operate with these councils. But they are very few indeed, and every important mission is actively engaged in co-operating with these councils. Their organization is so recent that as yet they have not done anything of very great importance, although they are at work on several matters which we hope will result in ultimate good to mission work. At the head of the National Missionary Representative Councils is the Anglican Metropolitan of Calcutta, so you may understand that these councils are in favor in ecclesiastical and religious circles. Unfortunately no report has been published so far. In fact, the National Council is only just organized and will have its first full meeting this year. These are the most important matters in which missions are co-operating. Jubbulpore, India.

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TOPIC FOR SEPT. 16.

Union Through Co-operation in Practical Service. 2 Cor. 6:1; Gal. 2:9-10; 1 Cor. 16:1-4.

What is Christian union? Is it not the joining of forces for some kind of service? Is there any service that is not practical? If we have in mind unity of belief, we have no interest in beliefs except in relation to the actions they influence. To relieve a mind of paralyzing doubt or to remove bitterness from a heart is practical service. The superintendent of a large factory said he never had to discharge men for incompetency but he did discharge a man now and then for failure to co-operate. The church that teaches a man the spirit of brotherhood and how to show it in daily work is rendering a practical service that is of the highest importance.

SUPPORTING THE COLLEGES.

Is it not about time for the churches of the United States to join their forces in supporting church colleges? Colleges must be equipped, endowed, supplied with students. It may never come, but one may be allowed to dream of the day when colleges will be placed where they are needed and will receive the support of churches in accordance with territorial divisions and not in accordance with denominational preferences.

GIVING POWER TO THE SUNDAY-SCHOOL.

The Bible is excluded from the public school in many states. It is uncertain whether it will be restored. Even if it is, the church is not thereby relieved of obligation to teach the history of religion and to cultivate religious feelings in the young. For this service it needs buildings, literature, and teachers. A small town with three, or four, or five school buildings would be ridiculed by enlightened educators. The day will come when divisions in Sunday-school work will be the object of ridicule. The promoter of divisions is wise in opposing the introduction of sound pedagogical methods into the Sunday-school. Denominational bias will have to stand aside when the chief aim of instruction is the welfare of the children. Interest in the present crowds out interest in fights that began generations ago.

BEARING TESTIMONY.

The best men are needed to preach the gospel of good will. Only a few are endowed for such a service. The cry that young men are not entering the ministry should be met by the declaration that the churches should have a program that would captivate the imagination of the strongest men. Many communities have more preachers than they need. Men in the ministry feel that they ought to represent all good people when they speak. They dislike the idea of having to speak for one section of the people. The man with a vision now comes forward as the spokesman of all who love God. He would like to have some of the barriers raised by sectarianism removed.

COMMUNITY SERVICE.

That co-operation is better than antagonism is known by all intelligent persons who try to put down evils and encourage goodness. A bank fight may demoralize a town. Family feuds have cost many towns their leadership in their counties. Church fights cripple schools and business. On the other hand, private feuds and sectarian wars have been forgotten when some great community enterprise has called for the energies of all the people. The leader in a playgrounds movement may prove to be a greater force for Christian union than the professional advocate of union. Any man who unites the people of a community for a good work prepares the way for other kinds of union. The main thing is to see what ought to be done and to have the people unite in doing it.

Zech. 8:16; Eph. 4:22, 25, 29; 1 Pet. 2:12; 3:15-16; 1 Cor. 14:19; Jas. 3:17, 18; Rom. 15:1-6.

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